OBSERVATIONS
ON
Monſieur de Sorbier's
VOYAGE
INTO
ENGLAND.

Written to D^r. WREN,
Profeſſor of Aſtronomy
in *Oxford*,
BY
THOMAS SPRAT,
Fellow of the Royal Society.

Sed poterat tutior eſſe Domi.

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A LETTER

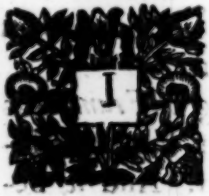
Containing some Observations

On

MONSIEUR de SORBIERE'S Voyage into *ENGLAND.*

Written to Doctor *WREN*, Professor of *ASTRONOMY* in *OXFORD.*

SIR,



Here send you the *Account*, which *Monsieur de Sorbiere* has given of his *Voyage* into *England.* And

though it be an insolent Libel on our Nation, yet I doubt not, but you will peruse it with delight. For when you have beheld how many errors, and falshoods, he has committed in this small Relation; you cannot but be well pleas'd to find, that whoever undertakes to defame your Country, he must at the same time, forfeit his Wit, and his Understanding, as well as his good manners.

The *King of France* has already given him an effectual Answer. And it became the justice of so great a Monarch, while he was defending

fending the Intereſt of the Chriſtian Faith with his arms, to puniſh a pragmatical Reviler of one of the moſt powerful Kingdoms in Chriſtendome: and while he was exacting ſatisfaction from the *Pope* himſelf, for an affront offer'd to his *Embaſſador*, to take care that none of his own Subjects ſhould preſume to injure the reputation of his Neighbors, and neereſt Allies.

This juſt Reply which has been publiquely made to this rude Satyr, was the cauſe that it has not been hitherto confuted by an *Engliſh Gentleman* of your ac-

quaintance, who had undertaken it, whose Wit we might have oppos'd against him, if he had still flourish't at *Paris*, with the Title of *Historiographer Royal*, though all his mighty boasts of his own abilities had been true. But however, though he is now below our excellent Friends consideration; yet I think my self ingag'd to see him corrected. For having now under my hands the *History* of the *Royal Society*, it will be in vain for me to try to represent its design to be advantageous to the glory of *England*, if my Countrymen shall know that one

one who calls himſelf a member of that *Aſſembly*, has eſcap'd unanſwer'd in the publique diſgraces, which he has caſt on our whole *Nation*.

I will therefore Sir, briefly take him into a calm examination. And that you may underſtand how I intend to proceed with him, I do here in the beginning profeſs, that I will not vindicate the honor of the *Engliſh*, by making reflexions on the *French*. I will not indeavour to repair our own fame on the ruins of others. I will have no contention but with himſelf. I will only

put together, and compare, the mistakes, the incoherences, the vanities of his Book. And (to confess a secret to you, Sir,) I am resolv'd to take this course in answering him; not only because I abhor the sordid way of Wit, of abusing whole Nations: but also because I am not much inamor'd of the glory of his punishment. For I cannot think that it is worth a mans while, that can live quietly here at *London*, to have the honour of making three or four ill-natur'd jests, on a whole Kingdom, with the hazard of being justly banisht into some

ſome remote Countrey for ones labour.

I muſt confeſs Sir, I came at firſt to read him with ſome expectations. I had before ſeen what he had written in praiſe of thoſe two great Men, the Ornaments of *France*, *Gaſſendus*, and *De Marca the Arch-Biſhop of Paris*. And I had ſome good hope, that the familiarity, which he pretended to have had with them, had taught him ſome of their good Qualities: that from the firſt he had taken that candour, and modeſty, which the world admires in his writings: and from the o-

ther he had learn'd with what reſpect he ought to treat the fame of whole *Nations*, *Churches*, and *Soveraign Princes*, by that admirable defence, which he has made of the *Gallican* priviledges. Beſides this, Sir, I took his Book into my hands with the greater good-will, becauſe I had ſome knowledg of his perſon: I had ſeen him at the *Royal Society*: I had been a witneſs with what civility he had been there entertain'd: I had been inform'd what kindneſs he had receiv'd at *Oxford*: I had heard what favour the *King* had ſhewn him, by admitting

ting him to private diſcourſes with him in his Cabinet. And from all this I was incouraged to believe, that he had given an honourable, or at leaſt a juſt deſcription of *England*. But I quickly perceiv'd how much I was diſappointed: I preſently ſaw what difference there is between ſcribling fine Harangues on virtuous Men, and real virtue it ſelf. I ſtrait found that inſtead of the *good intentions, which* he ſays, *he never wants*, the greateſt part of his Treatiſe conſiſts of ill-grounded reproaches: that he has ventur'd on many things, whereof it was im- *Pref.*

impossible he should receive an account: that where he might be supposed to have some tolerable knowledge, his malice has perverted his understanding: and that through the whole course of his Observations, he has by his own example made good that character, which he often in this Book bestows on humane Nature in general,

P. 188. *that mankind is most pleas'd with trifles, and that we are all credulous and Lyars.*

In his *Epistle Dedicatory*, he assures the *most Christian King*, that *the principal motive of his journey, was a desire to advance his Majesties glory.*

The

The Deſign was commendable, and worthy an *Hiſtoriographer Royal.* But what courſe did he take to increaſe his renown? he ſays, *that he travell'd abroad, on purpoſe to ſpread throughout the world, the fame of his Majeſties munificence to himſelf* I beſeech you, Sir, how long will your Engliſh modeſty overwhelm you? how much reaſon have You real *Philoſophers*, and *Mathematicians*, to have high thoughts of your ſelves, if it ſhall be allow'd to a man, who has onely got ſome name by creeping into your companies, to believe himſelf ſo con-

conſiderable, that his Maſters liberality to him ought to make all mankind admire his Magnificence? The *Chriſtian world* has better ſigns of the greatneſs of the *King of France*'s mind; his armies, and money have been honorably imploy'd againſt *Algiers* and *Conſtantinople*. Amidſt all theſe glorious expences, what a mighty ſound does it make, that *the famous Monſieur de Sorbiere did receive a ſmall ſtipend out of his Treaſury*?

But that you may the better underſtand, who this *great man is*, that can either exalt, or diminiſh the honor

of

of *Princes* with a word of his mouth: I intreat you to hear his own deſcription of himſelf. I will onely repeat in his own words, the praiſes, which in the compaſs of a few leaves, he has given his own merits: by which you may gheſs how unjuſtly he has miſplac't, the titles of *proud*, and *arrogant*, when he beſtow'd them on one of the beſt Natured, and baſhfulleſt Nations in the world. He brags, *that he has ſpent all his life, in advancing the reputation, and ſuſtaining the intereſts of the Sciences; that he has always puſh't on, and incourag'd the great Maſters of*

P. 133.

E. Ded.

E. Ded.

of Knowledge to labour: that
P. 201. *he has made a noise wherever he came: that he has got a discretion how to judge of*
E. Ded. *good things: that he has mingled himself in the intrigues of*
E. Ded. *the Muses; that he has been so happy, as to be heard by them, and to get some credit amongst*
E. Ded. *them: that he holds a constant commerce with the chief heads*
Pref. *of Parnassus: that he has either been acquainted with all the learned men of the Age, or has had certain information*
E. Ded. *concerning them: that his King did not favour him, without understanding him well.*

Now Sir, would not any man that reads this conclude

clude, that *Monſieur de Sorbiere* is his own *Hiſtorian*, more than the *King of France's*. Is this conformable to his own Rule, which he ſayes *he preſcribes to himſelf, not to make Elogies on any man*? Before he had dar'd to have ſaid ſo much of himſelf, ought he not to have exceeded *Julius Scaliger* in his Learning, and his nobility, as well as he has done in his ſpite to our Country? whereas the plain, and the true ſtory of *Monſieur de Sorbier's* life, is only this. He was born at *Aurange*, and for a long time profeſs'd the *Proteſtant Religion*. All or the greateſt P. 93.

greatest part of his *Writings*, have been only some few Letters, a small *Panegyrick* or two, a translation of *Mr. Hobbes*'s *de Cive*, into *French*, *this Description of England*, and another of *Holland*. His first imployment was to teach a younger Son of the *Count de la Suze*, then he was made Usher to a School in his Native City. Both these places he lost upon suspicion of some heterodox opinions in the fundamentals of *Christianity*. In this discontent he came to *Paris*, renounc't his Religion, and turn'd *Papist*. And at last, by many insinuations and flatteries, he ob-

obtained to have the profits of a ſmall *Canonſhip of Avignon* ſettled on him. This Sir, is all the *Bruit* that *Monſieur de Sorbiere* has made in the world. And this Confident of the Muſes, this Darling of *Parnaſſus*, this Favorite of *Cardinals*, this Companion of Governors of *Provinces*, this Cenſurer of Nations, this Judge of *Kings*, though he ſtrove to advance himſelf by *two Religions*, in the one did never riſe to a higher office than of a *Pedant*, in the other never got a greater preferment, than a pitiful *Sine Cure of two hundred crowns a year.* P. 201.

And

And yet you have no reason to think that he has been wanting to himself all this while, seeing in this very *Epistle* you find him in plain
E. Ded. terms *beseeching his Majesty, that he would employ him.* 'Tis a modest request. But what other place is that which he can desire? he sayes that *he*
P. 201. *has already been glorifi'd with*
E. Ded. *the title of Trumpeter.* After this, whither would his Ambition lead him? *In this*
E. Ded. *Warfar of Letters* (give me leave to prosecute his own Metaphor) the name of *Trumpeter* best becomes him. For (according to his *Brother Trumpeter's* defence of him-

himſelf in the Fable) it is never requir'd of ſuch Officers, that they ſhould ingage in the fight, or do any *Real Service*, but they are onely us'd for a *ſhew*, and *to make a noiſe.*

As for his other Qualification *of Hiſtoriographer Royal*, I will ſhew you in one inſtance how he deſerves it. He tells his *King*, *that he has reported in every* E. D. *Country where he came, the prodigious benefits, that heaven has heap'd on him*: that *to the Stateſmen he has proclaym'd his Induſtry in buſineſs, and the ſtrength of his Judgement*: *to the Souldiers, his Valour*: *to the*

the Friends of the Church of Rome, his Piety: to the Grandees, the Pomp of his Court: and to the Fair Sex, his good Meen. These, Sir, are all Brave words, and he had a *glorious subject*, whereon to amplifie. But let us consider the authority of his testimony. For *Monsieur de Sorbiere the Kings Historiographer*, when he might have had so much better intelligence, when he might have alleg'd the witness of all the *brave men in France*; does yet openly declare, that *he receiv'd the image of his own Princes vertues, from the Report of Madam Fiennes, a La-*

p. 8.

dy

dy whom he met with accidentally at Calais.

Upon the very entrance into his journey, as ſoon as he ſets forth from *Paris*, he gives evident proofs of the lightneſs, and vanity, of his mind. From what he had ſaid before in his own commendation, I began to fancy in my thoughts, *a grave Philoſopher*, going forth with the intent to ſurvey all civil States, that he might bring back their profitable Arts, and inrich his Native Country with them. I call'd to mind the Examples of *Pythagoras*, *Solon*, *Thales*, *Plato*, and almoſt all the firſt *wiſe*

men

men amongst the *Grecians*; who were wont to make long voyages into *Egypt*, and the *East*, for such honourable purposes. And upon this thought I was inclin'd to forgive him all his former Boastings, and to look on them onely as pardonable imperfections, which sometimes accompany *great Wits*. And hence, Sir, you may think how much I was surpris'd, when I saw that the first fruits of his travels *were an account of the pleasant company, that he had on the way,*
P. 6. *of certain Polacks, that spoke Latine, that could play on the Violin, and that gave him a daunce*

dance twice a day. But hold Sir, I will not give him this occaſion, to confirm the ſentence, which he has paſt upon us, that the *Engliſh are of a gloomy, extravagant, fanatick, melancholy humour.* I am content to allow him theſe divertiſements. It was fit that he, who went forth to civilize barbarous Nations, ſhould be attended as they were of old, with harmony. Yet you cannot but be delighted, when you obſerve the choice that he made: that he who undertook to cenſure, and refine manners, and to promote inventions, he who talks of nothing leſs

than *intrigues with the Muses*, should find nothing worth mentioning in his journey from *Paris* to *Calais*, but the *Musick*, *and the dauncing of Poland*. Seeing his skill is so good in one of the *liberal Arts*, seeing he was so well satisfi'd in *France* it self, with a *Fiddle* of *Cracaw*, or *Warshaw*, I wonder he would come into *England*, to search for *Philosophy*, and had not rather gone to the *famous University of Mosco*.

And yet, Sir, to speak the Truth, I can easily pardon *Monsieur de Sorbier's* affection to a *Polish Jyg*. This is not the worst thing, in which

which he has expreſs't his inclination to that Country. He was turn'd out of his *Schole* at *Aurange*, for being a *Socinian*. And therefore we may well allow him to be an *Heretick* in their *Muſick*, ſeeing he was ſo in their *Divinity*.

In this Jolly poſture he arrives at *Calais*. In the ſame Inne lay *Madam Fiennes*. *She was invited the next day to dinner by Monſieur de Courtebonne. Monſieur de Sorbiere waits on her thither. The entertainment pleas'd him. For this he commends his Hoſt, for one of the moſt accompliſht, and obliging Gentlemen* P. 6, 7.

in France. And he professes, he thought himself bound in Conscience to make him this publique acknowledgment. What is to be blam'd in all this? what could be more courtly? what a greater sign of a *scrupulous* and *tender conscience*, then to believe himself so much ingag'd to be grateful for a good *Potage*? what greater recompence could a *Royal Trumpeter* make to *Monsieur de Courtebonne*, then thus to sound up his meat? hitherto all is well. But now, Sir, I pray recollect, whether he deals so *fairly*, and *religiously*, with *your fellow Professor, Doctor Wallis*?

lis? to whom, for all his good cheer, for a hearty welcome, for ſhewing him the *Univerſity* of *Oxford*, for imparting to him many curioſities, which he himſelf confeſſes *were admirable*, he has return'd no other *thanks* then *only a ridiculous deſcription of his Cap.* P. 94. P. 100.

At his landing at *Dover*, he was ſaluted with ill language by the Boys. Methinks the *handſome entertainment* that *he met with there at his return*, might have mov'd him to conceal this ill uſage. Though the matter it ſelf, at the worſt, was not worth ſpeaking of; for he might P. 14. P. 17.

have conſider'd, that it is an ordinary thing for Boyes, not to have any great kindneſs for *Schole-Maſters*: yet hence he takes occaſion to
P. 14. inveigh againſt *the rudeneſs of the whole Engliſh Nation.* I have already, Sir, ingag'd my ſelf, to forbear compariſons: or elſe, I might perhaps very juſtly, contradict what he ſays, *that the En-*
P. 14. *gliſh are always welcom'd at Deip, and Calais, with ſo much obliging care.* We are indeed with care enough. For the inhabitants of thoſe places ſeiz on every part of us, ſome catch our Cloaks, ſome our Hats, ſome our Portmantua's: and

and when we are by piece-meals brought to Shore, our officious friends demand their own rates for having thus oblig'd us: ſo that ſometimes we can ſcarce know, whether we ſhould call it a Landing, or a Wreck. This, Sir, is more than a verbal Incivility. Yet I make no Concluſion from hence againſt the whole *French Nation*, but only againſt the *Porters*, and *Mariners* of *Deip*, and *Calais*. And the ſame Right ought *Monſieur de Sorbiere* to have done us. He ſhould not have preſently exclaim'd againſt the whole *Kingdom*, for that which is only to be

attributed to the ill Discipline of *Dover-Schole*. This, Sir, may serve to give you some light, what kind of Judg we are like to find him in matters of greater weight: and when you read, that

P. 12. *he alledges no other sign of the English Courage, then that their Butchers are delighted with the noble Combats of Bulls, Bears, and Dogs:* I hope you will remember, that it is the same Man, who is here wise enough to pass a *General Rule*, concerning the *English ill manners, from the Rude behaviour of the Children of one of our Sea-Towns.*

Yet,

Yet, to do him right, in this particular, he does not caſt all the blame on the *Engliſh*: but he involves the *Dutch*, and the *Italians*, in the ſame common Crime. He here complains, that as we call the *Frenchmen Dogs*, ſo the *Dutch* upbraid them with the opprobrious name of *Muſhromes*, and the *Italians* with the worſe term of *Fools*. For my part, I think all this by no means to be juſtifi'd, if the accuſation be true. But however, how does this conſiſt, with that Flatt'ry which he uſes to his KING, *that where ever he came, he found the whole world*

P. 15. P. 15. E. Ded.

ready to ſubmit to the French Empire? What ſays he now? Is it probable, that all Nations are willing to make *France* the *Seat of a Univerſal Monarchy*, when at the ſame time, *he aſſures us, from his own experience, that the uſual Titles, which their Neighbours beſtow on them, are thoſe of Dogs, Fools, and Muſhromes?*

The next part of his *Journy* is from *Dover* to *London.* His errour about the diſtance between theſe two places I forgive: though *in threeſcore miles he miſtakes ten.* All the evil touches which he here gives, concerning the

P. 9.

Diſpo-

Diſpoſition of the *Engliſh*, I reſerve for their proper place. But I muſt take notice how particularly the *Hiſtoriographer Royal* deſcribes the *Waggoner* of *Canterbury*. *The Horſes were ty'd one before another: The Driver cloth'd in Black: a brave Mounteero on his Head: a jocund fellow: mighty well ſatisfy'd with himſelf: a great Droll: in all things appointed like another Saint George.* P. 18. What think you now Sir? may we not after this believe that *Tom Coriat* is one of the *chief Heads of Parnaſſus*; with whom he has converſt? Where lyes the Difference be-

between theſe two *Learned Authors*? That famous countryman of ours was juſt ſo curious in his Relations: neither Horſe nor Man could eſcape his Pen: on his Hoſt's Beard, and his Sign-Poſt he ſtill declaym'd: Here are only wanting the *Frenchman's* Bills of Fare every night, and you might have ſworn, that *Monſieur de Sorbiere* had inherited the great, and inquiſitive ſpirit of the *Noble Traveller of Odcomb.*

I will not here much inſiſt on the Irreverence of this zealous *Roman Catholique*, as we ſhall afterwards find

find him to be: though methinks it was not well done of him, to object to the *English their calling Saint Paul, by the familiar Name of Paul*; when he himself *has compar'd one of our chief Saints to a Waggoner*. Nor am I much concern'd, to see him so punctual in describing the *Waggoner of Canterbury* to his Shirt, and yet not to make any mention of *Thomas Becket*, and *Austin the Monk*, the renowned *Saints* of that place. But yet I will here tell him, that though he was so careless of his *Religion*, he might have conceal'd this Character of the *Waggoner* upon

P. 42.

upon another account: For he will hardly be able to perſwade his *Reader*, that the beſt way *to ſpread the report*
P. 18. *of the magnificence of his Patron*, was to ride to *London* in a *Waggon*.

But to give you farther evidence of the ſolidity of his humour. In all the *Rode* between *London* to *Dover*, he forgets not to enlarge upon every thing that he ſaw, except only that which is one of the *braveſt ſpectacles* in the *World*. He is very exact in ſurveying the *Bay-*
P. 26, *Windows* of *Canterbury*. He
27. fully deſcribes the *Bowling-*
P. 22. *Greens, and the very Rowlers*, *that*

that make them ſmooth: he ſpeaks ſo *Romantically* of the *Vallies*, the *Hills*, and the *Hedges* of *Kent*, that the *Authors* of *Clelia*, or *Aſtrea*, ſcarce ever venture to ſay ſo much on the like occaſion: *he commends the convenient Form of Rocheſter Bridge: which he ſays, is ſo contriv'd, that mens Hats cannot be blown over.* Who can deny, but in all this he is a very circumſtantial, and Faithful Relator? But I pray, Sir, mark, that he ſpends very many more lines in ſpeaking of each of theſe *Toyes*, then of the moſt *magnificent Arſenal* at *Chattam*, which lies juſt

P. 22, 23, 24.

P. 29.

juſt below that *Bridge*. Of this he onely in paſſing ſays,

P. 29. *that here our Ships of War are built, and here they are laid up, when they return.* And has he not here unawares betraid the Levity of his own mind? where then was his *Philoſophical Curioſity*? where *his diſcretion to know good things*? where his *Love* for *Great*, and *Wonderful Arts*? what was a fitter Proſpect to have ſtop'd at? where could the antient, or preſent *World* have ſhewn a *nobler Sight*? For there, in one view, he might have ſeen the *Ships*, that command the *Ocean*:

that

that make this ſmall people that he deſpiſes, terrible to the ends of the earth. We confeſs we yield to the *French* in the Beauty of their *Cities*, and *Palaces*: But in our *floting Caſtles* we outgo them as much. He is in the right, that about *Paris, there is a far greater number of good Buildings*: But the Suburbs which *London* has on the *Thames*, and *Medway*, make a ſufficient recompence for this defect. As long as we exceed all the World, in the *Fabricks* of *Strength*, and *Empire*, we may eaſily allow him to object to us our want of thoſe of *Pleaſure*.

And

And without question, the *Sovereign*, the *Charles*, the *Prince*, the *James*, the *Henry*, the *London*, the *Resolution*, and above an *hundred* more, the best in the *World*, might have been thought worthy naming by him, that almost reckons up the *Windows*, and the *Cellars* in *Canterbury*, and expresses himself so well satisfy'd to see, that *there was care taken, that a plume of Feathers should not be disorder'd upon Rochester Bridge.*

In his *Description* of *London*, he affirms *that it is bigger than Paris; and that it is a vulgar errour of his Countrymen to think otherwise.*

P. 32.

And

And to manifeſt how vaſt he believes its extent to be, he profeſſes, *that he would not undertake to frame an exact Idea of it in his mind, under a whole years time.* P. 37. This, Sir, methinks, might have admoniſh'd him, that if he was not able to take a full draught of one *City* in leſs then *twelve Moneths*, he has been very *preſumptuous*, (let me return upon him his own word) to conceive that he could give a Character of the *Genius*, and *Vices* of our *Nation*, of the *Conſtitution*, and *Corruptions* of our *Church*, of the *Weakneſſes* of our *Government*, of the

Pe-

Pedantry of our *Learning*, and of the *Barbarouſneſs* of our *Language*, in *three Months time.* This conſideration ought certainly to have ſtop'd his Pen a little, eſpecially ſeeing the *Streets*, and the *Alleys* of *London* ſtand ſtill, and repreſent themſelves always in the ſame faſhion to our eyes, and it is enough to know them perfectly only to travel them often through: whereas it is ſo intricate a work, to take a right Proſpect of the *Manners* of *Men*, the *Humours* of *Nations*, and the *Secrets* of *Princes Counſels*, that it is perhaps the *moſt difficult* em-

employment of human *Wit*.

'Tis true indeed, he indeavours to fetch a juſtification of his Inſolence, from the *Engliſh* themſelves: But the *Apology*, which he makes, rather aggravates his *offence*. He ſays, *he is confident, that if he writ in our own language, he ſhould not diſpleaſe us*. And he gives this reaſon for it, that the *Engliſh have often caus'd their Character to be publiſh'd: and that they have this peculiar good Quality, that they love to have themſelves handled plainly, and ill-ſpoken of*. This he profeſſes *to mention in our praiſe*. And if this be his Courteſie, I now

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now find, that the *Passengers with him in the Waggon* had reason, when (as he complains) *they interpreted his very Civilities for affronts.* But hold, Sir, what is this that he here says? has the *English Nation* ever caus'd its *Character to be Printed?* he speaks of it, as if it had been a thing done by *Act* of *Parliament*, and by the Authority of the whole State. 'Tis true, Sir, there was (as you may perhaps remember) a small *Pamphlet*, that came out with the *Title of the Character of England*, about six years ago. But that was pretended to be a *Translation*

P. 21.

on out of *French.* Or let us ſuppoſe that it was an *Engliſhman* that writ it under that diſguiſe: yet has *Monſieur de Sorbiere* from thence any ground to ſay, that the *whole Engliſh Nation has often printed its own Character?* I will give him one inſtance to ſhew how abſurdly he did thus conclude, from one particular man, to a whole Country. *Monſieur de Sorbiere*, in his *Book* of *Letters*, has inſerted (as he calls it) *a Sceptical Diſcourſe concerning the City of Paris:* wherein he uſes the *Metropolis* of all *France*, almoſt as injuriouſly, as he does

does the *English* in this *Relation*; with language as foul, as the *Dirt* of *Paris* it self. Now then, because *Monsieur de Sorbiere*, a private inhabitant of *Paris*, has presum'd to slander it, in that manner; does it become me to affirm *that the whole City of* Paris *has written a scandalous Libel on it self*?

But perhaps by this Instance which I have here mention'd, *Monsieur de Sorbiere* will raise an Argument, that shall be very much to his own advantage. For now he will be ready to say, that the *English* have no great reason to take his

Affronts

Affronts unkindly, ſeeing he has been already ſo free of his Corrections, and Reproofs, as not to ſpare his own *Countrymen* themſelves. I accept of his *Apology*. 'Tis *Pietatis plena Defenſio*: 'Tis an excellent good Natur'd Defence, for his rayling againſt *Strangers*, that he has done the ſame before, againſt his own *Fellow-Citizens*.

But to return to the *Engliſh-Book*, which he propoſes as his Pattern. Seeing we have but one Libel in our Language, againſt a whole Countrey in general, let us permit the *Hiſtoriographer*

Royal, to imitate it. Yet I cannot imagine how he came to understand that *Book* alone, when he professes that he was utterly ignorant of the *English-Tongue* in all things else. It
P. 20. seems that reviling, and Satyr is so natural to his mind, that he is able to conceive the sense of it, though the *Language* in which it is written, be never so much unknown to him. However, if he compare the times of their publication, we shall find that there is a great distinction between the Crimes of the *English*, and the *French Satyrist*. The first of these

was

was publiſh'd during the Tyranny of the late Uſurpers: and though it was very ſevere on the *Engliſh* in many paſſages, yet the greateſt part was ſpoken with a good intention, in reproof of the miſerable diſtractions of that Age, and the many ill-Cuſtoms which a long Civil-War had introduc'd. I beg of you now, Sir, to conſider, by what an Example he clears himſelf. Becauſe there was one Satyr written on our Nation, in a time of Licentiouſneſs, and Confuſion: he will ſecond it now with a Worſe, when we are ſetled in Peace, and Pro-

ſperity. Seeing he thinks this Plea ſufficient, for what he ſays againſt the Manners of the *Engliſh*, that an *Engliſhman did the ſame under Oliver*, or *Richard*: I would have him alſo defend himſelf in all his Slanders on our *Court*, and the *King's Miniſters*, with an argument that will reſemble the other. For why may he not aſſert, that it is lawful for him now to uſe ſuch Liberty; becauſe *Milton* was allow'd by the *Rump*, to write a Villainous Book againſt the late *King* of Bleſſed Memory?

This weak excuſe therefore, Sir, that he makes for his

his Barbarous way of handling Us, ſhall not ſerve his turn. He is ſo far from having receiv'd incouragement from the *Engliſh*: that I can ſhew him ſeveral Volumes of the Voyages of ſome of our Countreymen, into *Ruſſia*, *Perſia*, *Egypt*, the *Turkiſh-Empire*, the *East-Indies*, and *America*, which have given a more advantageous account of thoſe *Infidels*, and *Barbarians*, then he has done of one of the moſt polite Countries in *Europe*. The *Engliſh* have deſcrib'd, and illuſtrated, all parts of the Earth by their Writings: many they

have discover'd; they have visited all. And I dare assure him, that they have been always most tender of the Reputation of *foreign States*, which they have gone to visit, as they have been most merciful in sparing the *Natives* blood, in those Countries which they discover'd.

Let us now behold how *Monsieur de Sorbiere* has conform'd himself to this generous *English Spirit*. I will give you in a short view some of the good terms that he has bestow'd on our *Nation* in General. He says,

P. 12. *That we have skimm'd all the vices,*

vices, and diſdain'd the vertues of other Countries: that we contemn all the reſt of the World: that we eſteem all mankind beſides miſerable: that we ſcorn to look on them, or to ſpeak to them, when they travel hither: that we frequently menace, and inſult over our neighbours: that it is very hard to know, how to get our good will: that we have a ſtrong union amongſt our ſelves againſt ſtrangers: that we regard the proſperity of others with an evil eye: that we have a natural inclination to idleneſs, to preſumption, to a certain extravagance of thoughts, which is to be found in our moſt

P. 112.
P. 112
P. 153
P. 113
P. 12.
P. 133.
P. 11.

excellent writings: that almoſt
P. 11. *all the* Engliſh *are guilty of*
theſe faults, becauſe they pro-
ceed from our Soyl: that our
P. 12. *humour is too free, and arro-*
P. 151. *gant: that we are voracious,*
P. 122 *and luxurious: that we ſubmit*
123. *to any, that will fill our Bel-*
lies, let us rail, and will not
P. 19. *diſturb our ſlothfulneſs: that*
we are ſcoffers, and malicious
P. 112. *ſpeakers: that we are very ir-*
P. 113. *regular, and ſuſpicious: that we*
are fill'd with dark thoughts:
that we are fierce, and capri-
cious: that we have a melan-
P. 19. *choly peculiar to us: that if*
we once get neceſſaries to ſup-
port life, our idleneſs makes us
P. 11. *careleſs of any more: that there*
are

are every where Doe-littles, proud, and Fanatick Perſons to be met with: that there is P. 21. *nothing ſo crouching as an Engliſh man, if once you can find the means to make him afraid: that if you take away their In-* P. 21. *ſolence, you take away their courage, and that they make but one leap, from the greateſt huffe of pride into the baſeſt cowardize.*

He has wearied me, Sir, and I can follow him no further, in heaping up ſuch ignominious Traſh. He acknowledges, that *England is better known then any other part of the World, by the Britannia of the moſt Learned Mr.*

Cambden. And it is happy for us that it is ſo. For, if *Foreiners* ſhould have nothing elſe to direct them concerning us, but this fair *Idea* which he has here given; I ſuppoſe they would travel hither with the ſame caution, as we do into *Greenland*, to fiſh for *Whales*: they would only touch upon our ſhores, and ſtand upon their guard at every noiſe, leaſt the wilde *Bears* ſhould ſurprize them unawares. I intreat you to recall into your mind the deſcription, which *Cæſar* makes of the ſalvage manners of this *Iſland*, at the time that he conquered

Gaul

Gaul and *Britain* together, you will find that *Monſieur de Sorbiere* is leſs milde in his expreſſions on us now, then that great Conquerour was on the untaught and original Inhabitants, that liv'd in Forreſts, and painted their Bodies, to make them appear more dreadfull. Whatever reflections had been made on our Imperfections, we might perhaps have patiently receiv'd them from the hands of the *Maſter* of *Rome*, that had *civiliz'd* us; and it may be too from one of his *Trumpeters*, ſo he had been a *Roman*: But we cannot from a *Schole-Maſter*

Master of *Aurange*, from a *Trumpeter* of *Little Britain*, from a man that came hither to pick up Presents of Gloves, and Ribbands, and (as he himself confesses) *to collect some certain debts, that were here owing to his Friends.*

P. 161, 162.

When I first, Sir, beheld all this good language which he has given us, I did presently cast about and examine what might be the cause of his Rage. And at last I had from one of his acquaintance intimation enough to ghess, why he was pleas'd to be thus incens'd. When he return'd from his second visit to the *King*, this Gentle-

Gentleman ask'd him, How his *Majeſty* had receiv'd him? he reply'd, *Kindly enough:* but, *he expected, he would have preſented him with ſome Medall.* This, Sir, was the Provocation, And this was the occaſion, that made him lay about him ſo terribly. What Indignation can be great enough againſt ſuch baſeneſs? Are theſe *Writers of Letters*, and *Flatteries*, and *Romances*, ſuch dangerous men? Muſt the *King of England* deal with them, as ſome petty *Bord'ring Princes* are forc'd to do with the *Turk?* Muſt he buy them off, and pay tribute

bute to them, leſt they ſhould invade his Territories at their pleaſure? *Monſieur de Sorbiere*, Sir, is a man of ripe Age, he pretends to have been familiar with *Embaſſadors*, *Generalls*, and *Nuntio's*: he lays claim to the title of *Philoſopher*, and to the moſt generous Sect of Philoſophy, he tells us *he is a Sceptick*. But did he ever yet hear of an Example of a Philoſopher, that preferr'd a petty gift before the ſweetneſs, and the obligation of ſo *Great* and ſo *Magnanimous* a *Prince*'s Converſation? It has indeed been told us, that ſome Philoſophers of old have

have tranſgreſs'd on the contrary, and have refuſed the Bounty of *Monarchs*, that they might preſerve the liberty of their minds. But in all *Hiſtory* there can be no ſuch inſtance ſhewn, that a man ſhould forfeit his Truth, and Honeſty, for the want of a *Medall*, unleſs it be of him, that firſt *renounc'd his Conſcience*, and chang'd his *Religion*, to obtain a *Penſion*.

In anſwer to theſe calumnies with which he has aſperſed us, I will onely in plain and ſimple terms, ſay as much as may confute his reproaches: But I will not

ſet

ſet upon a long, and a ſolemn *Panegyrick* of our Nation: For it is not my buſineſs here to *paint*, but only to *waſh*.

The firſt Slander, of which I ſhall take notice, he pretends to be a Proverbial-Speech; that *we have deſpis'd all the good, and skimm'd all the bad, of other people.* As for the firſt part of it, whether we have ſcorn'd all the good qualities of others, I am content to have try'd by his own words. He grants,

P. 12. *that in very many things, we imitate the magnanimous Spirit of the Antient Romans.*

And

And if we have been ſo careful to learn Vertue, from an Empire that was long ago at an end: how could he imagine, that we contemn all that is commendable in the Living? I thank him that he has reſembled us to the greateſt men of all Antiquity: But in the Inſtance which he alleges, he does well expreſs what Sence he has of greatneſs of Mind, and honourable Actions: For, *He reckons the Fights of their Gladiators to be one Chief Sign of their Vertue:* Which was a cruelty, that all the Civil World does blame them for beſides. P. 12.

I

I will confeſs *Monſieur de Sorbiere* to be a better Maſter of Defence than any
P. 172. *that he ſaw at the Red-Bull*, if after this he can prove to Me, that he is a fit Man to diſtinguiſh, what is Inſolence, and what is Courage, in the *Engliſh*; Seeing he counts it to have been a great piece of Bravery in the *Romans*, that they were delighted in beholding their Slaves, and their Captives, murder one another. And whereas he ſays, *that we are infected with Outlandiſh-Vices*; I cannot forbear telling him, that if this ſhould be granted partly true, that we

are

are in ſome meaſure degenerated from the Native Vertue, and Innocence of our Anceſtors, in *Edward* the *Third*, and *Henry* the *Fifth's* time; yet it is eaſie to tell, from what Coaſt the Infection was tranſported hither; and we may ſay with *Horace* in a like caſe, though in reſpect of worſe Arts then he intended;

Græcia *capta ferum victorem cepit, & Artes*
Intulit Agreſti Latio.

He next objects to us, That *we have a ſtrong union amongſt our ſelves againſt Strangers, and*

and that it is almost impossible to get our good will. This, Sir, is so far from being true, that (you know) it may well be computed, that we have more Foreiners in *Norwich*, *Canterbury*, and *London*, who are permitted to Trade, and to injoy the Privilege of *Natives*, then there are constantly residing in any *Twenty Cities* of *Italy*, *Spain*, or *France*.

He upbraids us *with frequent menacing, and insulting over our Neighbours.* This he speaks with particular respect to the *Hollanders Trade.* But who made him Judge of the rights of Peace, and War?

War? He acknowledg'd before, *that all other affairs, except only those of the Sciences, and Learned men, lie out of his way.* Why does he then thrust in to be Arbitrator of the differences between the *Dutch*, and *Us*? to call those *Menaces* and *Affronts*, which an *Assembly* that represents a *mighty Nation*, has already styl'd demands of just satisfaction? and which the *great Soveraign* of the *Seas* will shortly make appear to be a Vindication of the Law of *Nations*? But if *Monsieur de Sorbiere* believes, that our present contentions with the *Pref.*

Low-

Low-Countrymen, are only rude *Affronts*, and not just Grievances; I am certain he was once of another mind, when he writ his *Letter to Monsieur de Courcelles in the year* 1652. Wherein he extols the *Rumps* Victories over them, and presages a glorious Empire to those Tyrants, from their absolute subduing them.

He says, *that we will not vouchsafe to speak to those that travel hither*, and yet *he calls us presumptuous, Railers, Arrogant, and Evil-Speakers.* But to this it shall suffice me to reply, that seeing the same man condemns our Silence, and

and our Speech, it is a good Argument, that we are moderate, and unblamable in Both.

He declares, that *We regard the Prosperity of others with Jealousie*: whereas, there is not one of our Neighbors, to whom our Assistance could reach, but we have aided in their Calamities. The *United Provinces*, notwithstanding their present apprehensions of us, will still confess that their *Common-Wealth* was founded upon *English Valour*. The *Great Henry* of *France* was establish'd in his Throne by *Queen Elizabeth*'s succours.

And

And while I am writing this, the *Portugez* behold one of the ſureſt Ramparts of their Liberty, to be the Breaſts of *Engliſh Souldiers.*

He proceeds to affirm, that *we will ſerve any man, that will feed us, ſuffer us to rail, and be idle.* But to give him a full Teſtimony, how careful the *Engliſh* are of their own Liberty, it is enough to ſay, that they indeavor, more then moſt other Nations, to preſerve inviolable the freedom of mankind in general; For they never make Slaves of their Priſoners of War in any part of *Europe*, which perhaps few

few other Nations have forborn. And that the world has a better opinion of us, he may be convinc'd by this, that the Natives of all Trading-Countries, have ſtill maintain'd a peculiar reſpect for the *Engliſh* integrity; and that wherever the Bounds of our Empire have reach'd in antient Times, there ſtill remains on the minds of the people, a Remembrance of the eaſineſs of the *Engliſh* Government. If all this will not ſatisfie him, that the *Engliſh* are not of a more Servile Diſpoſition than other Countries; I will put him upon an Em-

ployment, which may well become his Abilities: Let him make a computation of the Footmen, Grooms of Chambers, and Cooks in *Europe*, and then let him tell me, whether he finds those of the *English Nation* to be the most *Numerous*.

He asserts, that *the English are suspicious, dark, irregular, caprichious, and that they have a Melancholy peculiar to themselves.* In this, methinks his small Philosophy should have instructed him better, that such dismal qualities are not the necessary Companions of the Complexion of *Angels*, *which he*

he allows them. But he that *went dauncing from Paris to Calais*, and at *Calais*, as ſoon as he alighted out of the *Chaſſe Mare*, could not abſtain from going to a Puppet-Play (for that I ſuppoſe he means, when he ſays, *he ſaw a Comedy there*) is not a fit man to Cenſure what is the difference, between what is Fantaſtical, and good Humour, between the Serious, and the Sullen. However he has made ſome Recompence to us for this diſgrace. He has deſcrib'd the Vigorous, and the Sprightly Humour of the *French*, in ſuch a manner, as makes

it no very deſirable Accompliſhment. For he tells us, *that wherever they come, they make ſuch a Noyſe, as to draw all the Children, and the Dogs in the Town after them.* And I ſuppoſe, it is ſuch a kind of *Bruit* as this, that *Monſieur de Sorbiere* ſays, he has made in all places, where he arrived.

P. 16, 17.

He often ſays, that we *are all Idle, Sluggiſh, and Doe-littles.* Upon this he inſiſts ſo frequently, that I conceive his *French* Readers, that never ſaw *England*, will be apt to believe that he found it ſuch a Country as *Lubberland*: that he caught all

all the Inhabitants ſtretch'd out on their Backs, and ſleeping under Trees. But whence could he gather this conception of our ſtupidity? The places that he viſited, were onely thoſe on the Road to *Oxford* and *London*, and ſome few other Noblemens houſes beſides. I hope he did not conclude our Nation to be ſo lazy, from the quiet of the ſtreets, and the retirement of the *Colleges* in the *Univerſity*. Yet when I remember what judgement he made on our Rudeneſs at *Dover*, and from whence he took his conjecture, I am likewiſe inclin'd

to think that he has discretion enough to determine upon the *English* sluggishness, from the private way of living of our *Scholars*. It must be so, For every where else he beheld many marks of diligence. In his Journey

P. 13. to *London*, he confesses, *It was admirable to see, what an infinite number of Seamen, and Shipwrights, were at work on the Banks of the Thames.* In *London* it self he reports,

P. 40. that *there are more Shops, and better beautified, than in any City in the World.* He *found every where in* England, *men busie about Natural Experiments, from whose labours*

he

he is confident, mankind may expect prodigious Inventions. P. 80.
And are all these the signs of an overgrown slothfulness? But besides these, Sir, he never saw any of the Chief Seats of the *English* Industry, he beheld not the *Cole-pits* of *New-Castle*, the *Clothworks* of the *West*, and the *North*, the *Lead Mines* of *Derby*, the *Orchards* of *Hereford*, the *Plough-lands* of *Devon*, the *New Rivers* of the *Fenns*, the *Tinn Mines* of *Cornwall.* These, and many more, he should have view'd: he should thence have passed into our *Western Colonies*: he should have considered

the *Sugar works* of the *Barbadoes*, the *Tobacco Plantations* of *Virginia*, the *Silk Trade* that is begun there, and the *Vast Mole*, which goes on at
P. 175. *Tangier*, that *pitiful place* (as he terms it:) after all these surveys he might have been a fitter Judge of the *English* labours. This exactness of Information might have been expected from an *Historiographer Royal*. But he has been as careful in this, as in most of the rest of his Intelligence. For as soon as ever he sets his foot on the *English* shore, he strait positively
P. 10. *condemns all the whole Nation of lazyness, from the first*

first Posthorse that he saw gallop.

His last disgrace is *the English cowardize.* And the occasion from whence he takes this Observation is very remarkable, *He saw an Oxford Scholar affronted by a Frenchman that had been seven years the Protectors soldier:* And thence *He passes sentence on the baseness of our Nation.* What, Sir, will the *Dutch* and the *Spaniards* think of this? The one, when they remember the Battels of *Portland*, and the *Northforland*; and the other, when they call to mind *Tenariff*, and the *sandy hills of Dunkirk*? Will they

P. 21.

not take it very ill at his hands, that he ſhould reckon all thoſe for *Cowards*, whom *Cromwell's* Soldiers had defeated? But if our late civil Wars have not given an unconfutable evidence of the *Engliſh* valour: if the magnanimous Deaths of ſo many *Martyrs* for the *Royal* Cauſe do not prove it: If *Eighty Eight*: if the *Immortal Sir Richard Greenvill*, if our Conqueſts of *Ireland*, and *Scotland* be forgotten: if the joynt Teſtimony of almoſt all the Hiſtorical Writers for theſe laſt ſix hundred years be of no account: yet (to ſay no more)

I could never have believ'd that any *French Hiſtoriographer* would have given it under his hand, that the *Engliſh* are Cowards.

And now, Sir, having laid all theſe Ignominies together, would you not have gheſs'd that he would never have dar'd, to pronounce ſo boldly upon us, unleſs he had convers'd all his Life time with us; unleſs he had throughly ſtudied our Temper, and deeply pierc'd by a long ſearch into the Compoſition of our Nature? But when I find, that *as ſoon as ever he was call'd* Mounſer *by the Children of* Dover, *he ſtrait*

ſtrait makes a Concluſion of our general Inhoſpitality: and *of our Inſolence from the next Carrier that he employ'd*: and *of our Abuſiveneſs, from a ſilly Zealander, that was his fellow-Traveller*: and *of our want of Courage, from a pitiful Fray between a naked Scholar, and an armed French Souldier, at Beaconsfield.* This puts me in mind of the Judgment, which one of the greateſt men that ever liv'd, did paſſe on the *Antient Gaules.* It was the experience of *Cæſar* himſelf, of their trifling, and changeable Humour, that *in their moſt ſolemn Councils, they determin'd*

min'd on the weightieſt Affairs, upon the Authority of any ſlender Report of the next wandring Pedlar. This I hope I may repeat, without offending the preſent *French Nation.* For I do not ſay, (as *Monſieur de Sorbiere* of us) *That it came from the Nature of their Soyl,* and that therefore it muſt needs deſcend on all that are born on the ſame Earth. But I only affirm, that I know a certain *French Trumpeter*, that has made good this Obſervation of *Cæſars.*

This, Sir, being the Form, which he has fanci'd in his Brain of the wild

Manners

Manners of the *English*, it is easie to ghess, what thoughts he has of their *Religion*. And the Truth is, having represented us, as such Monsters, in our Civil Customs, and Behaviour, he could do no other, then paint us out to be as bad as Infidels, in our Spiritual Condition. For whosoever are Barbarous in their Lives, can never be good *Christians* in their Hearts. It is the peculiar glory of the True *Christianity*, that it does not onely Save, but Civilize, its Reall Professors.

We

We ſhall therefore find, that his reproaches are proportionable, concerning our *Religion.* And by the Irreverence of the Language which he uſes towards it, you may perceive, that he did not only learn from the *Trooper that was his Companion to Oxford*, that the *Engliſh* are *Inſolent*, and *Cowards*: But that he alſo furniſh'd him with this Intelligence of our *Church.* For this account, which he has here ſet down, could have been given by no man Living ſo properly, as by *one that had been a Soldier in Cromwell's Army.* To paſs P. 21.

by

by the friendly names of *Schismaticks*, and *Heretieks*, which he as freely bestows on us as if they were our National Titles: he has ventur'd to say, that *We*
P. 45. *separated from the Church of* Rome *for shameful causes, that are known to all the*
P. 43. *World*: that *the people has a universal Aversion from the Religion establish'd by Law*:
P. 44. that *there is a probability, that all our Sects may shortly unite*
P. 43. *to destroy it*: that *our solemn Publick Prayers are only a*
P. 44. *Morsel of a Liturgy*: that *the King did the most hazardous thing he could undertake, when he restor'd Episcopacy*: that

that *our Eccleſiaſtical Government is nothing elſe, but the Shaddow, and the Corruption of the true Hierarchy*: that *the Introduction of our Church Service into Scotland, was the cauſe of the ſhedding of ſo much Blood in the three Nations*: that *our chief Clergy men, who have Pluralities of Benefices, make their Grooms their Curats*: that *our Biſhops do horribly abuſe their Juriſdiction, in their Excommunications, and Impoſitions*: that *they are ſo haughty, that none of the Inferiour Prieſts dare ſpeak to them*: that *they rob the Church, by letting its Leaſes for thirty years; getting all the*

P. 44.

P. 45.

P. 53.

P. 52.

P. 53.

P. 62, 63.

the Money into their own Pockets, and leaving only a small Revenue to their Successors: that *England is a Country, where no man is afraid of committing Simony.* This, Sir, is his Judgment of our *Church.* And you may be pleas'd to observe, that this Catalogue of Slanders is equally made up of those, which the most furious of the *Romanists* on the one side, and the most *Fanatick* amongst the *Non-conformists* on the other, are wont to Revile us withall: So that in repeating them, he does at once act both the Parts, which he had before plaid

P. 63.

plaid in the World at several times, that of a violent *Calviniſt*, and a *Jeſuitical Papiſt*.

And firſt, it is falſe that *our Engliſh Reformation began upon a ſhameful occaſion*, or from the extravagance of a private paſſion. I know he has the famous ſtory of *King Henry's* Divorce to oppoſe againſt what I ſay. But I am not ſtartled at that, no more then at the *Fable* of our *Biſhops* Conſecration at the *Naggs-head-Tavern*; or, of the *Kentiſh-mens* having long Tails for the murder of *Thomas Becket*. Such frivolous Arguments as theſe might

might have ſerved well enough in the Mouths of the *Monks* two hundred years ago: But they will not paſs ſo eaſily in a Philoſophical, and Inquiſitive Age. In brief therefore, Sir, it is evident that *King Henry the Eighth* did never intend to proceed to a much greater diſtance from the *Roman See* than the *Gallican* Church maintains at this day. There is no man of our *Church*, that looks on his breach with the *Pope*, to have been a *Reformation*. We onely eſteem it to be of the nature of thoſe Quarrels, which many *Princes* in the moſt *Catholick*

Coun

Countries, have manag'd a-gainſt the *Holy Chair.* The *Reformation* to which we ſtand is of a latter date. The *Primitive Reformers* amongſt us, beheld the Reaſon of men tamely ſubjected to one mans Command, and the Sovereign Powers of all *Chriſtendom* ſtill expos'd to be check'd, and deſtroy'd by the Reſolutions of his private Will. Upon this they aroſe to perform two of the greateſt Works in the World, at once to deliver the minds of Chriſtians from Tyranny, and the Dignity of the Throne from Spiri-tual Bondage. Whatever

was

was the accidental, this was the Real Cause of our first *Reformation*, and of their separation from us, not ours from them. And this was an event which must needs have come to pass near the time in which it did, though *King Henry* had never forsaken his Wife. Let him therefore know, that our *Doctrine*
P. 45. (*as much spoyl'd as it is, in his opinion*) was established by *Christ* and his *Apostles*: and that the Ceremonies of our Worship, were not set up by faction, or by popular Fury, but by the deliberate Counsels of Wisemen, and by the authority of that power,

power, which bears the immediate Image of *God*. This, Sir, I have ſaid in Vindication of our *Church*, not ſo much to ſatisfie this idle Dreamer on *Parnaſſus*, as out of the love which I bear to many well-meaning *Catholicks* amongſt us, who have this Argument ſometimes in their mouths; of whom I know very many, whoſe wiſhes for the happineſs of their Country, and for its freedom from foreign Uſurpations, are as honourable as any *Engliſhmens* living. As for *Monſieur de Sorbier*'s part, it had been a ſufficient Reply to him, that I

can

can name a man, who has indeed *separated from the Religion wherein he was born, for a shameful cause which is known to all the World.*

He declares that *the people of* England *has a universal aversion from the establish'd Worship.* But here I cannot say that of him for which he commends *Doctor Wallis*, that
P. 100. *He is one of the best Accountants in the World.* This positive Computation he never was in any capacity to make: he never saw any of the middle, or the remoter parts of our Nation, where *Non-conformity* is but very sparingly spread: He never con-

convers'd with the vaſt Body of Gentry, and Yeomanry that live Country lives, who are generally uninfected. It is *London* alone, on which he muſt rely for this calculation. And yet even in this too, I dare openly aſſure him, that the far greater number is for the Rights of the Church, then againſt them. But I adviſe *Monſieur de Sorbiere*, that before he thinks himſelf able to make an exact judgment of the Number of our Religious Sects, he would firſt correct all his errours in *Arithmetick*, which are to be found in this Book, about the moſt ob-

vious things, in reckoning of which, it was enough to have onely had the understanding of the least Child that he ever taught. I will onely produce one in this place. Have we not reason to rely upon his opinion of the difference of the parties in the whole Kingdom; when in the least number that can be, he has mistaken half? For, he says, that *the double-bottom'd Vessel has two Masts in the Front*, when every *Sculler* on the *Thames* knows it has but *One*.

He affirms, that *the Government of our Bishops is nothing*

thing elſe, but the ſhaddow, and the corruption of a True Hierarchy. And he gives this excellent Reaſon for it, *becauſe here the Spiritual ſubmits to the Temporal.* This very Argument I will turn on himſelf. It is therefore the True, the Sound, *the Apoſtolical Epiſcopacy: becauſe it does yield to the Temporal Power, which elſe could be nothing but a ſhaddow.* It is the glory of the *Church* of *England*, that it never reſiſted Authority, nor ingag'd in Rebellion: which is a praiſe, that makes much to its advantage, in the minds of all thoſe, who have

P. 44.

read of the dismal effects of the *Scotch Covenant*, and the *holy League*.

He says, that *our King did put himself on the most dangerous Enterprise that could be attempted, when he restored Episcopacy.* And yet he confesses that *our other Sects are* P. 58. *inconsistent with any Government but a Common-wealth.* What dreadful danger could be imagin'd in a *Monarch*'s destroying that, which must needs fall of it self in a *Monarchy*? But to shew how much he was mistaken, It is evident, that on his *Majesty*'s most glorious Return, the *Church* soon recover'd

ver'd all its Rights of Eccleſiaſtical Juriſdiction, of ſitting in Parliament, and even all its Lands, which had been long held by Armed Uſurpers, without any other Oppoſition, then what was made by *General Vennor*, and his forty men: who it ſeems did *run the greateſt hazard of the two.*

He declares that *there is ſo great a diſtance between our Biſhops, and our inferior Clergy, that theſe dare not ſpeak to, nor ſtand cover'd before, them.* This, Sir, you and I can prove to be a manifeſt Untruth, by ſeveral Inſtances. But however, what

course can we take to please this grave Censurer of our Civility? *He here dislikes the respects, that we shew to our chief Churchmen*: and in another place, *He condemns the familiar behaviour of our common Soldiers towards their Officers. He abuses the Clergymen for standing bare to those Reverend and Aged Persons;*
P. 122. *and the Red-Coats for keeping on their Hatts in the presence of their Captains.* How sufficient a Judge is he of good manners, that would bring the rude Customs of a *Camp* into the *Church*, and the Punctilio's of Observance, and Courtship, into an *Army*.

But

But he accuſes us of a greater Crime. It is but juſt that there ſhould be *ſo great a diſtance*, if our *Clergymen that have Pluralities*, *make their Grooms ſupply their Cures.* In this part of his Character he certainly, Sir, miſtook the Country, and intended this for ſome other *Kingdom* in *Europe*, where he had alſo miſs'd of a *Medall.* It is a ſign that he is as little acquainted with his own *Church*, as he is with ours: or elſe he would never have *objected to us our Pluralities*, which are infinitely fewer, and more confin'd amongſt us: he would never have

ventur'd to *upbraid us with the Ignorance of our Parish Priests*, lest we should have provok'd the whole *Church of Rome* to a comparison. In brief, Sir, our *Slaves* do not serve at our *Altars* : and I will also add, that our *Chief Spiritual Dignities* are not intayl'd on *Families*, nor possess'd by *Children*. In all the *Parishes* of *England*; I dare challenge not onely him that is a Stranger, but the most bitter Enemies to our Discipline, to shew me *Twenty Pulpits*, that are fill'd with men, who have not spent their Youth in Studies to prepare them,

and

and who have not the *Authority* of *Holy Orders.*

That *He has preſum'd to call our Publique Solemn Prayers, only a Morſel, or a Scrap of a Liturgy*; I do not much wonder. For he that has long made his own *Religion his Cook* (as one of our Poets expreſſes it) may well be thought irreligious enough; to take a *Metaphor* for ours from a Kitchin. But beſides this, he aſſerts, that *the Introduction of the Engliſh Liturgy into Scotland, was the cauſe of the ſhedding of all the Blood in the three Nations.* This Speech might have well fitted the mouth of

Bradſhaw, or the Pen of *Ireton*. For it lays all the guilt of ſo much Slaughter, on the moſt Innocent, and moſt merciful *Prince*, that ever wore a Crown: by whoſe ſpecial care, an Uniformity of Worſhip was attempted in that *Kingdome*. But to give him better light, and to let him ſee, that there were other Cauſes of our Miſeries, in one of theſe three Countries at leaſt, I would fain have him ask this Queſtion of the *Popes Legat* that was in *Ireland*, whether the horrible *Iriſh Maſſacre* was committed for no other reaſon, but only out of

of a tender Brotherly ſenſe of the Yoke which was laid by the *Common-Prayer*, on the *Scotchmen*'s Conſciences?

He tells us, that *it is an ordinary thing with our Biſhops, to exerciſe their Eccleſiaſtical Cenſures on frivolous accounts.* But methinks he might have remembred, that it was not probable, they ſhould ſeek out any trifling occaſions of excommunication, when, by his own confeſſion, they have ſo many weighty Provocations: if that be true, that *the whole Nation neglects their Diſcipline.* But, Sir, you know it

it is apparent to all indifferent Men, that the *Bishops* have been most remarkably moderate in their *Visitations*: and that the Punishments, which have been inflicted on the Obstinate, have for the most part proceeded from the *Temporal* Sword, and not the *Spiritual*. But, because he here quarrels at the Absoluteness of our *Bishop*'s power, I leave him to be answer'd by the whole *Clergy* of the *Church* of *Rome*, who ought to be alarm'd by this. For if ours shall be reputed so Tyrannical, what will they be esteem'd, whose Jurisdiction is so much larger?

He

He goes on to defame our Biſhops. He ſays, *they have imbezled the Church Lands, to make their own Families Rich.* This, Sir, is an Objection, which though it was at firſt manag'd againſt them with great Clamour, by the common Enemies of the *King*, and the *Church*: yet now on a calmer conſideration of things, it has univerſally loſt its credit, even in thoſe places where he ſays, *the Engliſh take To-* P. 130.
bacco half the day together; *from whence he acknowledges, that he had a good part of his Relations.* The firſt murmurs againſt them were rais'd

rais'd, because they receiv'd altogether, some part of that which was their due, for twenty years before. But the Envy of that was quickly scatter'd, when it was manifest how many publique, and Generous works they have promoted. Besides the first Fruits, and Tenths, and above all the Subsidies, which have swept away a good part of their gains, they have compounded with a very great Number of the Purchasers; they have increas'd the Vicaredges in their Gift to Fourscore Pounds a year: they have indow'd Alms-Houses, and Colleges,

Colleges, they have built Chappels, they have repaired the Episcopal Palaces, and Cathedrals, which were generally gone to Ruin; they have redeem'd at once all the *English*, that were Slaves at *Algiers*, and that too I dare assure him, *without any intent to make Curats of them.*

The *Account which he gives of their letting Leases*, is most ridiculous. There is no man amongst them, *that lets a Lease for thirty years.* The *Reserv'd Rent* is that which was always the standing Revenue of the *Church.* Nor ought this Custom to be

be Objected againſt the *Church* of *England.* It is the ſame courſe which is taken in *France*, and moſt other parts of *Chriſtendom.* Nay, to go farther, the *letting* of *Church Leaſes* is a buſineſs, whoſe Regulation was brought about ſince the time, that the *Church* of *Rome* divided from us. Before *Queen Elizabeth*'s reign, the *Churchmen* had a power of Farming out their Lands, not only for *Thirty*, but for *Ninety Nine* years. It was *She*, that firſt confin'd the Term to *One* and *Twenty*; and ſo it ſtill remains. He ought not therefore *to reckon*

this

this practice as our disgrace: when the good order, that is now us'd about it, is the peculiar honour, that belongs to the *English Reformation.*

But to Conclude, if *no Man fears Simony in England*, then there is no man that is affrighted with punishment. For our Laws are as strict against it, and as severely executed, as any where else. However, if it were true, (which is far from being so) that we Simoniacally imploy the Church estate to Secular uses; yet this sounds very ill from that *Layman*'s Pen, who, when he writ this Voyage, was maintain'd

tain'd out of the *Ecclesiastical Revenue*. This, Sir, was *Monsieur de Sorbiere's Case*. And the first Office of a *Churchman* that ever he perform'd, was in this Book,
P. 99. where *He devoutly prays to God, to make Mr.* Hobbs *a Roman Catholique*. Which if his prayers can obtain from Heaven, he deserves not only to be made a *Priest*, or *Bishop*, but even a *Saint* too: For this will be a far greater *Miracle*, then any of those for which many have been *Canoniz'd*.

And now, Sir, can you require any greater signs of *Monsieur de Sorbier's* Sincerity

ty in his *Religion* ? He has accus'd of *Simony*, the moſt Incorrupt: of Pride, the Humbleſt: of Rapacity, the moſt Innocent: of Ignorance, the moſt Learned: of falſe Doctrine, the moſt Primitive; of ill Diſcipline, the moſt Decent *Church* under Heaven. And when nothing elſe could be ſaid, he even *upbraids it with its Submiſſion and Obedience*, To ſhew, (that he is as ill a Diſciple of *Mr. Hobbes*'s, whom he pretends to admire, as he is of the Apoſtles.) Notwithſtanding all which impudent Diſgraces, there remains this one comfort to the

the *Church* of *England*, that the same man, who now vilifies Her so basely, had once as mean thoughts of the *God-Head* of Her blessed *Founder* Himself.

But it is easie to conjecture at the Cause of this his harsh Usage of our *Church*. He had but lately Apostatiz'd from the *Reformed Religion* in *France*: he was but just enter'd into the *Romish* Communion. And he suspected, that there might be some doubts still remaining on mens minds, of the Reality of his Conversion, which might turn to the prejudice not onely of his Spiritual,

Spiritual, but of his Temporal Eſtate. He had given himſelf out for a great *Philoſopher*: and he underſtood well enough, that few Philoſophers are thought to alter their minds, that have once been *Proteſtants*. He was therefore reſolv'd to give an Unqueſtionable proof of his Eſtabliſhment in the Faith, by reviling *the Church of England*. And in performing this, I confeſs, Sir, he has Counterfeited the Zealot very well: he has proſecuted Us, with all the Violence, and Bigottry, which commonly accompanies new Converts. But

But yet I believe this will hardly do his buſineſs. Even in this very Book, he gives Evidence enough, that *Calviniſm*, and *Hereſie*, are not wholly rooted out of his Heart. He groſly abuſes the moſt devoted Children of the *Church* of *Rome*, the *Engliſh Roman Catholiques*. He complains of them, *that*
P. 64. *they have no mind to diſturb the Peace of their Country towards the reſtauration of their Religion*: which is indeed ſpoken to their Honour, though he intends it to their Shame. He ſays, *that they*
P. 64. *are not ſo zealous in their Way, as forein Papiſts*, the quite con-

contrary to which is true: he makes, *as if they never saw the True Maſs perform'd*: P. 64. he affirms, *that they are all born in Servitude*, and debaſes ſo many Antient, Rich, and Honourable Families, to the condition, and the minds, of *Slaves*. In all theſe Speeches, he does not expreſs any certain mark of a True Proſelyte. But above all, he has ſet down ſuch a determination of his Faith, that if he had made it in *Italy*, or *Spain*, he had undoubtedly fallen into the *Inquiſition*. He boldly pronounces, that *Tranſubſtantiation*, *Purgatory*, *the Merit*

P. 48. *rit of Works, Invocation of Saints, the Supremacy of the Bishop of* Rome, *the Authority of Councils, and the Infallibility of the Pope, are none of them Fundamental Doctrines.* What greater Apology could be made for the *Church* of *England*, which he has so much defam'd: seeing these are the onely *shameful Causes, for which we dissented from* Rome?

But I leave him to be corrected by the Pope's Sentence for these Heresies: which perhaps the Holy Father has reason to think, do more shake the Holy Chair, than

then the five points of *Jansenius* that he condemn'd: which Monsieur *de Sorbiere* says, *did raise a dispute about a matter of Nothing.* P. 60.

From our *Religion*, Let us follow him to our *Government.* And here, Sir, I was at first a little at a stand how to deal with him. But I have heard of the Magnanimous resolution of the late *Duke* of *Buckingham*, who would never permit any *Apology* to be written for him. And I consider, that it is almost as great an arrogance for *one* obscure *Writer*, to undertake to defend

the Actions of Great *Princes*, as it is for *another* to defame them. I will not therefore inlarge my Speech in the praiſes of the preſent happineſs of *England*, or in paying all the acknowledgements, which are due to our *Sovereign*, for the bleſſings of his *Reign*. That is a Subject fitter for a more elaborate Volum, then a ſing'e Letter, and for a far more elegant Pen than mine. I will onely here ſhew the Vanity of our *Hiſtoriographers* groundleſs ſuggeſtions. And as an Introduction to what he ſays, concerning the *Political* condition

tion of this *Nation*, I will firſt obſerve how he deals with ſome others of the chief *Crownd Heads* in *Europe*. You will perhaps, Sir, be very hardly induc'd to believe, that he can be guilty, of diſreſpect to *Monarchy*, or *Sovereign Princes*, when you behold him ſo Panegyrically given towards that Government, as to take the pains, to go five or ſix thouſand miles, to find out a Race of *Kings* to commend. For he here ſpeaks very zealouſly *in praiſe of the moſt vertuous and moſt religious Kings of China.* This, Sir, I cannot but applaud in him; *P.* 117, 118.

and to ſhew how much this one teſtimony of his good manners has wrought with me, I will not be harſh upon him in this place. I will not call in queſtion the credit of his Intelligence from the fartheſt Eaſt, which you ſee is ſo falſe, about a Country, that lies only *ſeven Leagues diſtant* from his own. Nay, I will not ſo much as inquire whether ever he met with any *Chineſe*
P. 118. *Madam Fiennes to give him this Information.* I will grant, that the *Kings* of *China* have been *great Menders of Bridges*, and *Planters of Orchards*. But I will only

ly

ly now ſoftly put him in mind, that while his Pen did overflow with ſweet words, upon the *Kings* of *China*, he has handled the *Kings* of *Sweden* and *Denmark* more cruelly, than *Dionyſius* the Tyrant would have done, when he was a *King*, nay even when he was a *Schole-Maſter*.

Of the two laſt *Kings* of *Sweden* he affirms, that *their Glory is almoſt wholy vaniſh'd: and that all moderate men muſt needs read the Deſolations, which they caus'd with Horror.* P. 116. You ſee, Sir, what an excellent occaſion he has here given me of Triumphing

over him. You know very well, how many great, and irresistible arguments, this matter might suggest to me: what might not be said of that *Victorious Nation*? how copious might I be in extolling the indefatigable Industry, the Conduct, the Good Fortune, the Generosity of those *Kings*? What Passions might here be rais'd in appealing to all Mankind, and in aggravating the common misery of all Great Commanders of Armies, if it shall be permitted to every small Pamphleteer to invade their Lives, and to arraign their

Ashes,

Aſhes, when he pleaſes? But there is no need of going ſo powerfully to work, or of imploying againſt him any of the Lofty, and Tragical Forces of Eloquence. It will ſuffice, if I recall to his Memory, the Title in which he boaſts ſo much. I will only ask him, how the *Hiſtoriographer* of *France* can aſſert the Wars of *Guſtavus Adolphus* to have been horrible Devaſtations, without caſting ſome ſhare of the Diſhonour on the *Crown* of *France* it ſelf? For (if we will believe all the *French* Writers of that time) there was a ſtrict Confederacy, and

a real Union of Intereſts, between thoſe Two *mighty Monarchs*. I give him leave to uſe the Fame of the *Kings* of *Sweden* as he pleaſes. Let them in his account paſs for Thieves, and Oppreſſors. They deſerve ſo to be us'd: for they were mortal Enemies to that belov'd Country, with whoſe *Muſick*, and *Latin*, and *Dancing*, he was before ſo much *raviſh'd*. I only bid him look back on the relation, which *Lewis* the *Juſt* had to *Lewis* the *Fourteenth*, and then let him try to vindicate himſelf for overturning the Trophies of the *Father*, in the ſame *Book*,

Book, wherein he declares, that *He travell'd abroad in a Waggon*, to ſpread the glory of the Son.

But the Fame of thoſe *dead Princes* is plac'd above the reach of his Envy: let us, Sir, conſider how he behaves himſelf towards the living. What a long Story (or rather, as he himſelf ſtiles it, *Romance*) has he here made, of the life of *Ulefelt* the *Dane*, *on which he builds the juſtification of his Crimes*, *and condemns the King of* Denmark's *Juſtice*? And yet at the ſame time he acknowledges, that *He took the whole Relation*, *only from*

the Mouth of Vlefelt's own Wife. After this, have the *Kings* of *China* any great reason to be proud of this Mans good will? when he has here expres'd no more Judgment, nor Integrity, than from the single and partial Information of a Woman, to acquit a man that had been hang'd in *Effigie* in *Denmark*, and has been since kill'd as he was pursued for High Treason?

On the sight of all this, Sir, I may well return securely Home, to examine his opinion of the Imperfections of our State. And here I must not forget to acquaint

acquaint you, that he is not all over Satyrical; But in ſeveral places he ſprinkles ſome few kind words to our advantage. Yet his Commendations are ſo directly contrary to his reproaches; that inſtead of reconciling me to him, they rather ſupply me with new arguments againſt him. And who can deſire an eaſier Adverſary to deal with, than ſuch a one, who, when he ſpeaks againſt us, oppoſes evident Truth, when he ſpeaks for us, contradicts himſelf?

This Inconſiſtence of his own mind with it ſelf, is apparent in this *Political* part of

of his *Relation*, which now comes under my Censure: He confesses, *Our King to be*
P. 123. *one of the best Princes in the World:* He declares, that *His Majesty us'd him with all imaginable sweetness, and that*
P. 120. *by the Charms of his Discourse, he sent him away as well pleas'd as if he had loaded him with his Presents.* I intreat you now, Sir, to recollect, how this, and that which follows hangs together.

First, He suggests, *that*
P. 124. *perhaps there was not so much pretence for the people to rebel in the late Kings time, as there is at this present.* In the reply which I shall make to this

this Paſſage, I cannot, Sir, confine my ſelf to the bare limits of a ſatisfactory Anſwer: but I muſt permit my Zeal for the Proſperity of our Country, to break forth into Expreſſions of Joy, and Gratitude. It is fit that all the World ſhould know, that as our *King* was reſtor'd with the moſt miraculous ſubmiſſion of minds, and intereſts, that ever any *Hiſtory* can ſhew: as he was eſtabliſh'd on the Throne of his *Anceſtors*, while there were two mighty Armies on Foot, that had fought againſt *him* and his *Father*: ſo there can be no difficulty in continuing

tinuing this quiet, now he has all the power of the Nation in his hands, and now his Enemies are ſcattered, and diſarm'd (if yet he can be thought to have any real Enemies, after ſo many Heroick Teſtimonies of his Mercy.) The condition of all his affairs abroad is in ſuch a poſture, in reſpect of his Neighbors, that he is as far from being lyable to receive Injuries unreveng'd, as he is averſe in his own diſpoſition from doing wrongs unprovok'd. And the ſmall diſſentions that ſtill remain on ſome of his Subjects minds at home, are ſo

ſo far from hazarding the ſafety, that they will rather make for the Honor of his *Reign.* For by his renew'd and generous indeavours towards the compoſing of theſe differences, there will ariſe for him a continued ſucceſſion of Peaceful Triumphs, of which the occaſions had been wanting to him, if he had found us all of one mind. And many ſuch Victories as theſe, we may juſtly preſage to our *Sovereigns* future Government. The Forces which he employs againſt thoſe few that are ſtill contumacious, which are thoſe of Affa-

Affability, and Forgiveneſs, are impoſſible to be reſiſted. Who ever contends with his Adverſaries with thoſe weapons, he has not onely his own Virtues, but theirs on his ſide. And as theſe are the ſureſt Conqueſts, ſo they are of the greateſt renown. In the Triumphs of Warr, his Souldiers, his Commanders, and even Fortune it ſelf, would come in for a ſhare in the Fame: But thoſe which are obtain'd by pity, and by pardoning, have no Partners in the honour, but are wholly to be atributed to the *King* himſelf.

But

But for a proof of our calm and well-ſecur'd condition, I appeal from this Triflers Conjectures, to the *Parliament* it ſelf, which is the true Repreſentative of the Affections of the whole Kingdom. If he would have been willing to refer the matter to their deciſion, he might have found all things ſo free from any likelyhood of new diſturbances, that they have been ſtill as inclin'd to be ſevere towards the *King*'s ill-willers, as he himſelf has been to be gentle: and as ſollicitous to guard his *Royal Perſon*, with their lives and fortunes, as he

he has been careful, that he might need no other defence, but his own *goodness.*

Yet since he is resolv'd not to stand to the determination of that *great Assembly*, which he modestly terms
P. 130. *an extravagant Body*, let us see what reports he has pick'd up amongst the malcontents of the Vulgar: He says, that *they every where complain of the neglect of the interest of Trade, of the misspending of the Treasure, of the oppressions of the Court, and of the decrease of our glory at Sea.*

All

All this, Sir, he profeſſes *to take from the murmurs of the multitude.* And if they are guilty of ſuch diſcourſes, more then the Communalty of other Countries, they juſtly deſerve the Tides that he gives them, of *a ſuſpicious, a ſullen, an inſolent, and an envious Generation.* But then, Sir, if the mean and ignorant people ought ſo much to be condemn'd for upbraiding their Governours, though they only do it in private, when they are heated with drink, and under the protection of *a cloud of Tobacco ſmoak*: what puniſhment does that *Hiſtorian*

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ſtorian deſerve, who thought good to collect their diſcontents, and to make himſelf worſe than the Authors of them, by being the firſt that reports them in this publick way? What credit could he expect to get, by repeating theſe low ſcandals, when it was diſhonourable for him only to confeſs, that he came into ſuch places, and companies where he might over-hear them? This Reprehenſion, Sir, he ought to have undergone, if all this that he relates had been true: But if we take it in pieces, we ſhall find that he libells the very

very Suburbs, and that his ink is black enough to repreſent the worſt ſlanders of the Rabble, in darker colours than their own.

As for the repinings which he heard *concerning the diminution of Trade:* You know, Sir, that it is the publique, and the cheerfull voice of all *Engliſhmen*, that are ingag'd in Traffick, that there have been farr more incouragements for Merchants, and more vigorous attempts for the advancement of Commerce, within theſe four years and half, then in many ages before.

I might for a proof of this allege the *Royal Council*, that is particularly ſet up for that purpoſe. I might inſtance in the increaſe of the Cuſtomes, which from thirty or forty thouſand pounds in the latter end of Queen *Elizabeth*'s Reign, do now amount to almoſt four hundred thouſand a year. I might urge all the *Proclamations* for the prohibiting of foreign Manufactures, and for the improvement of our own: I might reckon up the many new *Statutes for the repairing of Havens, the mending of Highwaies, and the cutting of Rivers:*

vers: But it is enough only to mention the Inſtitution of the *Royal Fiſhing*, and the *Royal Company*: In both which our *King* has proſperouſly begun a Deſigne, which will infallibly make the *Engliſh* the Maſters of the Trade of the world; and that is the bringing in of our *Gentry*, and *Nobility*, to contribute towards it. When this ſhall be brought about, not all the little Crafts of the *Hollanders*, (which he *magnifies ſo much*) will ſerve their turn: But the *Engliſh* will outgo them in Induſtry, and Stock, as much as they do already in

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in Shoars, in Ports, in Ships, in Valour, in Vertue. This, Sir, we ſhall undoubtedly live to ſee accompliſh'd, ſeeing the *Gentlemen* of *England* have ſo great an Example before them; of a *King*, who does not only make the Arts of Commerce and Navigation his buſineſs, and his intereſt, but his very delight and recreation.

What he ſays of *our Treaſure*, is moſt impudently objected againſt that *Prince*, who has retrench'd thoſe expences which his Predeceſſors maintain'd, when the Revenue of the

the Crown was farr leſs. And he choſe a very unſeaſonable time, to *proclaim*, *that the Blood-ſuckers of the Court devour the people*, when thoſe Blood-ſuckers have parted with their very Food, and the antient Dues of their Offices, to leſſen the charge of the Publique. But his loudeſt outcrie concerns the *loſs of our Dominion at Sea.* And here *he moſt invidiouſly compares the times of the Rump, with our preſent Naval Power.* First of all, he might have underſtood, that the Fleets which were then ſet forth againſt the *Dutch* did main-

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ly consist of the late *Kings* Ships; and also that the whole Estates of the *Crown*, the *Clergy*, most of the *Nobility*, and *Gentry*, and indeed well nigh of the whole Nation were then at the *Usurpers* disposal. From hence he might have concluded, that even the Glory of their Victories is not so much to be given to the Riches and Interest of *Scott*, *Hasilrigg*, or *Vane*, as to the Treasures of the *King*, and the *Royal Party*. But besides this, Sir, What wil he be able to answer me, when I shall tell him, that our *King* has made our Sea-

pro-

proviſions far ſtronger than ever they were in any Age or Countrey before; and that too only by the help of a Revenue bounded by Law, and limited to the ſtrict Rules of Juſtice? of the truth of this, he might ſpeedily have been convinc't, if he had viſited any one of our *Royal Stores*, inſtead of deſcribing *Smithfield*, *Bedford Garden*, the *Conduits of London*, *Moorfields*, *Hatfield Fiſhponds*, and *St. Catharines College* in *Oxford*. Never was there a greater abundance of Materialls in readineſs! Never more skillful Builders!

Never more formidable Preparations! Never more expert Seamen! Never more valiant Commanders! and, in one word to perfect all, never a *Braver Admiral*! An *Admiral* of whose undaunted courage, unwearied diligence, and fortunate Conduct, all the Nations round about us have beheld so many unquestionable proofs, even from the very first years of his youth. And if I thought that all the men of Honor, wherewith *France* now abounds, were not yet satisfied how little *Monsieur de Sorbiere* deserves to be *Histo-*

riographer

riographer Royal, I would desire no other instance to prove it, but only this; that when he declares he came into *England*, to *content his curiosity*, to *see all the rare things*, *and men amongst us*, yet he scarce mentions the *Duke* of *Yorke*. *Præf.*

I will admit that hitherto he has only recited the extravagances of the Rabble. Let us now, Sir, come to that place, wherein he has chiefly exercised the profoundness of his skill, *his own speculations*, on the *defects of our Monarchy*, and the *Factions of our Court*,

And that you may know how converſant he has been in all intrigues of *State*, as well as thoſe of the *Muſes*, I will give you his poſitive determination of one of the graveſt points of Policy that ever was debated at a Council Table; and it ſhall be in his own words, to his intimate Friend *Monſieur de Vaubrun.* To you *Monſieur de Vaubrun* (ſays he) *being my Boſome Friend, a man that eſteems me much, and one whom I honor infinitely, being alſo a Gentleman, that loves juſtice, as well as fighting; I will reveal the bottom of my heart, and tell you the moſt ſecret*

P. 116, 117.

ſecret of all my thoughts. What weighty matter does he introduce with this ſolemn Preface? He complains that *the learned men of the Engliſh are not enough communicative.* P. 93. Certainly we ſhall find him of a better temper: No doubt he will now unfold ſome new Principle of *Policy*, and of the *Laws of Humane Society*, which he has diſcover'd, that is not yet ripe for the publique, and only fit to be committed to the truſt of a particular confident. It proves ſo indeed! The Oracle he immediately pronounces, is this: *That*

P. 171. *Man was not made by Nature to fight with Man, but rather to injoy the Benefits of peace: that God has not given us horns, hoofs, or claws*; but

Os homini ſublime dedit.

This, Sir, is all the mighty Myſtery, of which he diſcharges his breaſt with ſo much Ceremony. And in which is he now more ridiculous, his *Hiſtory*, or his *Policy*? His *Hiſtory*, in ſpeaking ſo many falſe reproaches aloud: his *Policy*, in whiſpering ſuch trifles with ſo much caution. I beſeech you, Sir, let us allow him the reputation of this

this new invention intire. Though he did not think fit to name the *famous Author* of the *Lunar Globe*, *which he ſaw in the Kings Cloſet*: Yet I intend to be juſter to him: And I will propoſe this *Epitaph* to be grav'd on his Tomb; *Hic jacet primus Author hujus ſententiæ, Pax Bello Potior.*

This, Sir, is one tryal of his *Contemplative*, you ſhall have more of his *Practical Politicks*. He has ventur'd to declare the *Queen Mothers* thoughts, about her moſt private, and Domeſtick concernments; which were ſo near to her, that it was im- P. 127.

impoſſible for a thouſand *Madame Fiennes*, to have given him any inſtruction about them. And in this he had no reverence for the greateſt, and the moſt virtuous *Princeſs* of this Age, for the *Mother* of our *King*, nor for the *Daughter* of *Henry* the *Great*. He has made a diſadvantageous Character on my *Lord*
P. 128. *St. Albans* to the *French* Nation, where he was before ſo well known, and where he liv'd long in ſo much honour. He has preſum'd on the *King* himſelf: he
P. 129. ſawcily conjectures at the reaſons of the choice of his

his *Miniſters*, as if he had been admitted into his *Royal* Breaſt as well as his *Cabinet*. He ſays, that *His Majeſty is forc'd to be familiar with his Nobility, and Gentry, to keep their eſteem and good will:* and ſo he endeavours to bring down thoſe Virtues, of which he himſelf receiv'd ſo many proofs, to be only works of neceſſity. But ſeeing he confeſſes this generous affability to be able to hinder the *Kings* Subjects from rebellion, methinks it might have prevail'd on a mean ſtranger, to ſpare the Reputation of his Kingdomes. He inſi- P. 121.

nuates,

P. 132. nuates, that *the true Sovereign Power amongst us resides in the People.* Which is a Doctrine that was scarce ever heard of in *England* till the year *Forty eight*, and vanish'd in *Sixty.* He af-

P. 148. firms, that *there is a mixture of all sorts of Government in the composition of our State*, notwithstanding that we have so many *Acts* of *Parliament* that devolve the whole power on the *Crown.* His long discourse *of the*

P. 133, *Priviledges of the House of*
to 143. *Commons, and the degrees of their increase*, is nothing, but a wild Whimsy of his own Brain. There is no mention

tion in any *Engliſh Hiſtorian*, that *Edward the firſt, was the King that firſt call'd Knights, and Burgeſſes, to ſit in Parliament:* or that *when they were ſo conven'd, he only us'd their Counſel, and rejected thoſe of the Nobility and Gentry.* And yet upon theſe imaginary faults, of which he ſuppoſes *Edward* the *firſt* Guilty, he here *takes him into his diſcipline, reads to him a tedious Lecture of the Arts of Government*, and treats the Wiſeſt and moſt Victorious *Prince* of *Chriſtendom* in that time, as imperiouſly as if he had been a *Cadet* of the Houſe of *Suze*. But I am weary

P. 137.

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weary, Sir, of taking notice of such errors, which are only mistakes in *History* or *Chronology*. At least I need not go three hundred years back for them, seeing he is so much besides the Truth, in his account of the most Renown'd Action in this Age: the *Kings Return*:

P. 58. *Which he wholy attributes to the Presbyterians.* All the circumstances of that glorious Restauration are still, Sir, fresh in our memories: the very noise of those Triumphs, which fill'd the whole World with admiration, seems to be yet scarce out of our Ears. And

shall

ſhall we ſuffer him to fix all the honour of that Immortal Work on a private Sect? Whereas it was accompliſh'd by the immediate favour of Divine Providence, by the Wiſdom of a *Victorious General*, by the perpetual and immoveable Fidelity of the *Royal Party*, by the Hands, the Wiſhes, the Tongues, and the united Deſires of *three Kingdoms*. 'Tis true, indeed, the *Presbyterians* went along with the mighty Torrent; But the whole courſe of this happy Violence is not therefore to be attributed to them. You ſee, Sir,

I am unawares fallen into a Metaphor, which does beſt reſemble that Enterprize. It was in that, as in a ſudden Land-Flood, which, as it comes down, carries with it Trees, and Stones, and Houſes, and all that it meets in the way. And even all theſe which lay before quiet, nay which reſiſted the firſt Waters while they were weak, do add to the impetuoſity of the Current, when it is going. But we muſt not therefore ſay that the Flood it ſelf took its riſe from thence: ſeeing it was, in truth, caus'd by Rain coming down from Heaven,

and

and by Streams flowing in from every part of the Country. This Alluſion, Sir, I think does repreſent the whole matter to your mind. If it does not, however I have return'd *Monſieur de Sorbiere*, an ill Similitude for one of his, where *he compares the Proteſtants to the Ottoman Empire* : which is ſo much an *Intrigue of the Muſes*, that I will challenge all the Wits of *England*, and *France*, to interpret it. But if the *Covenanters* ſhall ſtill be fond of this praiſe, which he here allows them, let them remember of how little value his *Panegyricks* are,

P. 47.

are, seeing *he calls Ulefelt a Heroe*: and if they will still maintain that they restor'd the *King*, let them take heed lest some mischievous *Royalist* should tell them, that in one sence they did indeed occasion the *Kings* Restoration. But in the same that *Quintus Maximus* meant after he had recover'd *Tarentum*: who gave this answer to another *Roman* that had lost that place before, and yet boasted what share he had in regaining it. 'Tis true (says he) it was by your means indeed; *Nam nisi tu perdidisses Tarentum, ego nunquam recepissem.*

But

But the chief Secret into which he has pierc'd, is the late Controverſie between *my Lord Chancellor*, and the *Earl* of *Briſtol*. What ſubtle concluſions does he draw from it? what prophetical viſions does he here reveal, concerning the terrible diſturbances, that ſhall ariſe to our *Government*, many ages hence, from an accident, which was at an end, before he got back to *Paris*? What a formal diviſion has he made of the whole Nation? *Homer* himſelf is not ſo punctual in marſhalling the forces of the *Greeks*, and the *Trojans*: nor

nor is there less fiction in this *History*, than in his *Poetry*. *On the Earl of* Bristol's *quarter*, *he places the discontented against the Court, the City of* London, *the Presbyterians that brought in the King, the House of Lords, a great, and a strong party of the House of Commons, which he says is the true Body of that extravagant* Body *the Parliament*. An Army numerous and formidable. *On the Lord Chancellor's side, he ranks the Royal Family, the Bishops, Deans, and Chapters, all the Nobility, all the Rich Merchants, and Burgesses* (though he had

P. 126, 127.

P. 127, 128, 129.

before

before beſtow'd the Houſe of Lords, and the City of *London* on the Earl of *Briſtol.*) Thus he has drawn the whole Kingdom into Battalia: It is but now performing his Office of *Trumpeter*, and a dreadfull Battle will no doubt enſue. But how comes it to paſs that all theſe Rumors of mighty warrs did vaniſh on the ſudden? Was it becauſe they were *Engliſh Cowards*, and dar'd not fight? Alas, Sir, all this was onely a fine ſtory of incounters in the Air, whereof there was no other foundation then in the wild fancies of his own ma- *P.* 21.

making. And may we not give that Character of our *Historian*, which he does of one of the Noble Combatants, *that his great Wit has inclin'd him to be Romantick?* Is not this the true trick of a *Romancer*, to bring in many *Princes* fighting together in a wood, without giving any account how they came thither?

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But the danger is over. All is quiet again; and long may it so keep. For to speak t'yee, Sir, *from the bottom of Monsieur de Sorbier's heart, Peace is better than War.* Well then. *He grants that the Victory did a little*

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in-

incline to my Lord Chancellor's Party: yet he has ſhewn the bravery of his own mind, by defying the Conquerour. And here, Sir, I confeſs he has driven me on one of the tendereſt points in the world; which is the ſpeaking concerning the fame of a great Man, while he is living. But I intreat you to lay before your eyes the many powerfull arguments, by which I am mov'd at leaſt to give a true teſtimony, though not a long elogie, concerning him. *My Lord Chancellor* is a man through whoſe hands the greateſt part of all the publique

lique and private buſineſſes of our Countrey do paſs: And it will be moſt diſhonourable for us, to ſuffer his name to be revil'd in this manner, while he is ſcarce at leiſure to look to its defence himſelf, by reaſon of his eternal Labours for the publique Juſtice and Safety. And beſides this, Sir, I can, for my own particular, allege another motive of nearer concernment. For I am to conſider my ſelf, as a Member of the *Royal Society*, and the *Univerſity* of *Oxford*, and the *Earl of Clarendon*, as *Protector of one of them*, and

and *Chancellor* of the *other.*

These, Sir, are some of his true Titles, however *Monsieur de Sorbiere* is pleas'd to pass them over, and give him worse in their stead. First of all, *he says that he is a Presbyterian.* At this ridiculous scandall, I assure you, Sir, I am not much griev'd. I was (to tell you true) in a terrible affright, when I read what he reports, that *almost all the City of London are Presbyterians.* But now this passage has compos'd my mind again: For it is like to be a very exact compu-

P. 125.

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tation, which he has made of that Sect, when the first man that he names for a *Presbyterian*, is *my Lord Chancellor*. He next tells us, that *he is a man of the Law*; a shameful disgrace: the *Lord Chancellor* of *England*, whose Office it is to govern and moderate the Law, is a *Lawyer*. As if I should endeavour to lessen the credit of *Monsieur de Vaubrun*, and prove him unfit to be *Governour* of *Phillippe Ville*, and *Colonel* of *Light-horse*, by objecting that he is a *Souldier*; or of *Monsieur de Sorbiere* to be *Historiographer Royal*, by saying that he is skill'd

skill'd in *Hiſtorie*. But he is a Lawyer, and Stateſman at once. Can this be any more diſparagement to him, than it is to the whole Body of *Lawyers* in *France*, who in all times have manag'd the greateſt Imployments of that State? Could he not have recollected, before he writ this, that *Monſieur de Seguier*, the preſent *Chancellor* of *France*, is a *Gentleman* of the *Long Robe*? You ſee, Sir, what a good *Satyriſt* we have here got, who would undertake to abuſe an *Engliſh Stateſman* with ſuch an argument, which muſt at the ſame time re-

flect as much upon his own Countreymen, his chief Friends, and Patrons, to whom he directs his Speech. But the worst is still behind. *My Lord Chancellor is utterly*
P. 125. *ignorant of the Belles Lettres.* This accusation is as decent as all the former. *He dislikes our Carriers, for not being Courtly; our Souldiers for not putting off their Hatts well; our Bishops, for their Gravity; and our States-men, for not being Grammarians, and Criticks.* But I will prove to him, by his own confession: that *my Lord Chancellor* deserves not this reprehension, and that he is a man skillful

skillful in *all Polite Learning. He himſelf allows him to be a great Politician, and a very Eloquent Man.* I have obtain'd, Sir, what I deſir'd. You ſee how eaſie it is to juſtifie the *Earl* of *Clarendon*, ſeeing the very man, that vilifies him, does at the ſame time gainſay himſelf, and ſuggeſt to me his prayſes, without my interpoſing any word in his commendation. If we ſhould grant, that a man may chance to be a great dealer in *Politicks*, without underſtanding any thing elſe (which yet nothing but *Monſieur de Sorbiere*'s own example in this P. 126

place, can perſwade us to be poſſible) yet *how can he be thought to attain to a perfect Eloquence without any skill in the Civil Arts?* Where now is *his Polite Learning?* whence did he fetch this Idea of *Eloquence?* Let him produce his Notes out of *Ariſtotle*, *Tully*, *Quintilian*, *Seneca*, or any of the *Rhetoricians* of Antiquity; And then let him tell me, whether they do not all with one voyce conſent, that an *Orator* muſt of neceſſity be acquainted with all ſorts of uſeful knowledg? But becauſe he is ſo free in his reproof of my *Lord Chancellors unskilfulneſs*

neſs in the Belles Lettres: I pray, Sir, what ſigns has this great *Ariſtarchus* himſelf given, of his own proficience in them? Where do we find in him any footſteps of the True Spirit of the *Grecian* or *Roman* Wit? What reaſon have we to envy his judgment in the *Claſſical Authors*, when all the proof that he has given in this Book, of his being converſant in them, are onely three or four Pedantical Quotations, of which the chief is,

Os homini ſublime dedit?

Thus farr, Sir, in reply to him: But more is

to be added concerning the *Honourable Perſon*, of whom he ſpeaks in ſuch mean terms. My *Lord Chancellor* is a Gentleman of a very antient Family, of which Mr. *Cambden* makes mention in his *Britannia*. His Education and firſt years were ſpent in a ſtrict familiarity with many of the moſt Famous Men, not only of that Age, but perhaps of any other: of whom (to paſs by ſome Reverend and Learned *Church-men* that are living) it is enough to name Mr. *Chillingſworth*, and the Lord *Falkland*. His firſt application to the Affairs

Affairs of his Countrey, was in a time wherein extraordinary fidelity and ſufficience were requir'd. His Services to the late *King* were requited by the committing of many eminent Buſineſſes to his management; and by a very high ſhare in his *Majeſties* Favour; of which there are indelible proofs in that *Excellent Prince's Letters*. Under him he was *Chancellor* of *the Exchequer*, *Privy Counſellor*, and deſign'd *Secretary* of *State*. Since that time he was *Extraordinary Embaſſador into Spain*, and attended

his preſent *Maſter* in his Misfortunes, which was undoubtedly the moſt glorious Scene of Honour in the world. By theſe ſeveral degrees of Great Imployments, he aſcended to that illuſtrious Station which he now enjoyes. And as for the Qualifications of his Minde, if it be needful to add any thing to the Votes of the *Royal Society*, and the *Univerſity* of *Oxford*, I will declare, that of all the men of great worth, who have poſſeſs'd that High Office, ſince Learning and the Civil Arts came amongſt us, there was never any man that

that has ſo much reſembled Sir *Thomas More*, and the Lord *Bacon*, in their ſeveral Excellencies, as the *Earl* of *Clarendon.*

There might, Sir, much more be anſwer'd againſt all his falſe Inſinuations, concerning the *Political condition* of *England.* But I have ſeen a *Book* of *Monſieur de Sorbier's Diſcourſes* and *Letters*, whereof many were written to the late *Cardinal Mazarini*; and they are ſo full of groſs flatteries, that they have wholly turn'd my ſtomach, from ſpeaking any more of *State Affairs*: So that in truth, in the preſent humour

humour into which the reading of them has put me, I had much rather offend on the other extream, by an unjuſt ſilence, then by impertinent praiſes of the *Engliſh Government.* I will therefore conclude this whole matter, as I began it, by reflecting on a Paſſage of his own, in the ſtory of *Vlefelt*; wherein he has given undeniable teſtimony, that he is wholly ignorant of the Rights of Princes, the true Policy, and the Law of Nations. He af-

P. 184. firms, that *Vlefelt fled into Sweden, that he became thereby effectually a Traytor, that he*

he was the cauſe of the Swedes laſt invaſion into Denmark, by adviſing Carolus Guſtavus *to turn his Army, from the Poles, againſt Coppenhagen.* Theſe are his own words. And what more apparent Crime could there be then this, which had like to have drawn after it the utter Ruine of that *Kingdome?* P. 186. And yet immediately after he profeſſes, *that he makes no doubt, but the Illuſtrious Hero's, Vlefelt, and his Wife, will live to ſee their great merits acknowledg'd, and to enjoy in peace the applauſes that are due to them for their fidelity to their King, and their zeal for*

the

the Fundamental Laws of their Countrey.

But this, Sir, I suppose, is one of those which he himself calls the *Besuenes of his stile:* which though (as he says) *Monsieur de Vaubrun uses to forgive*, yet the *King* of *France* did not think fit to pass by.

Pref.

This is the Idea that he has drawn of the *Manners*, the *Religion*, and the *Government* of the *English*. But these are not the subjects which he principally regards: such matters as these, he confesses, that *he only uses to touch on, as they come in his way.* I will now there-

Pref.

therefore, Sir, consider his *commerce with the chief heads of Parnassus*, and *his intrigues of the Muses*; that is (to speak plain sense, without the help of *Phœbus*) I will examine some particulars in the account that he gives of the state of knowledge amongst us. This is the argument in which he triumphs: This is a Business in *whose promotion he has spent the whole course of his life*. And that he may appear not to have bestow'd all his labour in vain, I will allow, that he ought to be numbred amongst the men of Learning; Provided that

E. Ded.

E. Ded.

that he be content with that definition which he himself has laid down of Learned men in general; For he

P. 96. says, that *it is the good custome of such men, to render themselves ridiculous by their malignity, and their Billings-gate-language.* In conformity to this Description, besides what is already past, let us now behold what he reports of Dr. *Wallis*, Dr. *Willis*, Mr. *Hobbs*, the *Royal Society*, the *English Stage*, *their Eloquence*, *their Language*, and *their Authors.*

Dr. *Wallis he condemns for his ill usage of Mr. Hobbs in*

in the Mathematical Controverſies that have paſs'd between them. I will not endeavour to make any defence for this *knowing and acute Profeſſor*, as he grants him to be. But yet let me ſay that if, *Monſieur de Sorbiere* himſelf being the Judg, ſo much modeſty of language ought to be preſerv'd, even in the contentions of Wit and Argument, when Paſſion is apt to overbear the moſt temperate Minds; then certainly he himſelf ought to have been careful of keeping to the ſame rule, in an *Hiſtorical Relation*, wherein he had no adver-

adversary to put him into a heat, and nothing but his own natural peevishness to exasperate his Anger. *Dr. Wallis* Entertain'd him at his house, *made him partake of his Experiment on a dumb Man, and behold the Model of a*
P. 94. 95. *flat Floor, which (he says) did raise admiration in Mr. Hobbs himself.* And for all this, he might have deserv'd at least, to have been pass'd by in silence. But he had a good subject to be merry with, *for want of Polish Musick*, and he must needs give the receipt of making
P. 100. an *University Cap. Take a Portefueille: cover it with black*

black Cloth: fix a tuft of Silk upon it: and ſew it to a Calot: and you have a perfect four corner'd Scholaſtical Bonnet. Do you not now wonder, Sir, why he did not call himſelf *Taylor*, as well as *Trumpeter*, to the Commonwealth of Learning? What kind of good breeding is this? How can he, after this, object to *Dr. Wallis*, that *he has little in him of the Gallant Man*? Whoſe behaviour has the *ſtrongeſt ſcent*, and *wants moſt to be purify'd by the air of the Court*? The *Geometrician* receives him kindly at his Table: The *Hiſtoriographer Laughs at the habit of his Hoſt.*

P. 100.

P. 101.

While

While he allows him extraordinary abilities, that are proper to himself, he abuses him for that, which is common with him to the *Sorbonists* in *France*, and almost all the *Universities* and *Clergymen* in *Christendome*.

He declares that *he profited very little by* Dr. *Willis's company, because he could not understand his Latin.* And upon this he objects, *that all the English pronounce that Language with such an odd Tone, as renders it almost as difficult to strangers, as our own Tongue.* I might here, Sir, allege in defence of our pronuntiation, that We do as

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P. 94.

as all our neighbors beſides: We ſpeak the ancient *Latin*, after the ſame way that we pronounce our Mother Tongue: ſo the *Germans* do, ſo the *Italians*, ſo the *French*. But the obſcurity of our Speech being not only his complaint, but of many other Foreigners, I will not ſtand long in its juſtification. There are ſo many peculiar ſlanders of greater concernment, which he alone has fix'd upon us, that I will not regard this ſmall Objection, wherein there may be others, that agree with him. But however, Sir, from hence

I may observe, that it was therefore impossible for him to take a right measure of the *English Manners*, and *Disposition*, seeing he was incapable of holding any sort of correspondence with us. He was not in a condition of being inform'd by our *Gentry*, our *Farmers*, or our *Tradesmen* because *he understood no English*: nor by our *Scholars*, our *Physitians*, our *Divines*, our *Mathematicians*, because he professes, *that our Latin was unintelligible to him.*

But to return, Sir, to *Dr. Willis*: I am able to give another Reason, why *Monsieur*

ſieur de Sorbiere died profit ſo little by his Converſation. The ſubſtance of it was reported to me from *Dr. Willis*'s own Mouth. And I doubt not, but the remarkable ſincerity, and integrity, which that excellent Man preſerves in all his Writings, would make this Character of the other's vanity to be believ'd, though we had not ſo many other proofs of it. When *Monſieur de Sorbiere* came firſt to viſit him; the *Doctor* eſteem'd him to be a man of ſome real and ſolid knowledg; the great names of *Des Cartes*, and *Merſennus*, which he hath frequently in

in his Mouth, might have perſwaded him as much: he began to treat him accordingly: he enter'd into diſcourſe with him, about ſome parts of *Chymiſtry*, and *Phyſick*, in which he deſir'd his opinion. The Profeſſor deliver'd it franckly, and plainly, as it became a Philoſopher, without deceipt or ornament. But expecting that he would have continued the Argument, with ſome material Objection, he ſoon found that the Traveller underſtood nothing of the whole matter: but anſwer'd him, as little to the purpoſe, as if

if he had only ſaid *Pax Bello Potior.* He try'd him in other ſubjects. But nothing could he get from him, except only ſome few Philoſophical terms, and ends of Poetry, as *In puris naturalibus, Ex æquo & Bono, contundantur groſſo modo. Homo eſt animal credulum & mendax*; and *Os homini.* Upon this he gave him over, as he would have done a young Traveller of twenty years old, and left him *to reckon the College Quadrangles, to tell the Pillers in Saint John's Cloyſters, to commend their Grove to meaſure King* Harry's *Sword,* P. 206. P. 188. P. 102. P. 103.

P. 105. *to describe Saint Catharines College (if there be any such there,) to examine why one of*
P. 102. *the Colleges took its name from a Brazen Nose, to number the*
P. 103. *Books in the Bodleian Library, to consider why it was built in the form of an* H. *and to*
P. 104, 105. *count how many Folio's, and how many Quarto's are above and below in every Shelf.* These, Sir, he perceiv'd were fitter Subjects for *Monsieur de Sorbiere* to handle. And he has confirm'd this his Opinion of him to be true. For his long Tale of his Journy to *Oxford*, is made up of such childish contempla-

templations: While he was ſpeaking of that place, which for the beauty, and convenience of its buildings, for the vaſtneſs of its revenue, and above all, for the ſobriety, the virtue, and the piety of its diſcipline, is to be preferr'd before all others that have been ever dedicated to liberal Studies, in the paſt, or preſent times.

But here, Sir, I confeſs I have been a little too rigid towards him. It was ill done of me, to expect that he ſhould on the ſudden turn ſo unlike himſelf, as to give a good account of our

Univerſity alone. I will not therefore beſtir my ſelf againſt him, for having omitted the moſt memorable things in *Oxford.* My quarrel to him now is on another ſcore. He has here committed a groſſe overſight in his own way: For in this exact enumeration of all our fine Rarities, he has wholy paſs'd by one famous Curioſity, which was of all others the moſt proper for ſuch an *Hiſtoriographer*, or at leaſt for ſuch a *Trumpeter* to mention, and that is *Queens College Horn.*

From his new acquaintance, I proceed to his rude-

rudeneſs, towards the only man in *England*, to whom *he profeſſes himſelf to have been long familiar.* P. 65. Mr. *Hobbs* was *the chief man for whoſe ſake he came over, and he ſpeaks very* many great things in his commendation: *he praiſes his good humour, his excellent Wit, the vigor of his old Age, and his long and diligent ſearch into Nature.* P. 66. P. 97. After this, Sir, you will perhaps think that this Philoſopher is ſafe from his invectives. But you will find it otherwiſe, he commends him indeed for that, on which Mr. *Hobbs* lays not ſo much ſtreſs, for his good Breeding:

but he wounds him in the moſt dangerous place, his Philoſophy, and his underſtanding. He very kindly
P. 97. reports of him, that *he is too dogmatical in his Opinions*:
P. 99. *that he writ againſt the Church of* Rome, *becauſe he never had a right Idea of it, in his thoughts, and becauſe he had only read the controverſies on the Proteſtant ſide.* How d'ye think, Sir, this will ſound to Mr. *Hobbs*, who profeſſes to have reduc'd all the *Politicks* to demonſtrations, when his *Tranſlator* ſhall tell him, that he concluded againſt a *Church*, and a *Religion*, before he had heard

heard one word that could be ſaid in their defence? The Title of *Dogmatical* which he gives him, being objected by a declar'd *Sceptick*, was the worſt fault that could be charg'd on a Philoſopher: and indeed it is the ſame, that *he beſtows on Borri, while he ſtrives in a long Story, to render him to appear nothing but a fooliſh Charletan.* But let him not fear. I have no mind to aggravate this injury to Mr. *Hobbs*. It is the particular manner of his paſſing this judgment on him, of which I will take notice. He tells the World *that Mr.*

From P. 177. to 199.

P. 97. *Hobbs was censur'd for Dogmatical, between his Majesty, and himself, in his private discourse with him.* And is not *Monsieur de Sorbiere* a very fit man, to upbraid *to Dr. Wallis, his want of good manners*: when he himself is at once rude to his antient Friend, and insolent to the *King* himself, in betraying what he was pleas'd to Whisper to him in his *Cabinet*?

But however, to comfort Mr. *Hobbs* for this affront, I dare assure him, that as for *Monsieur de Sorbier*'s part, he understands not his Philosophy. Of this I will give an

an unanſwerable teſtimony, and that is *the reſemblance that he makes of him, to the Lord Verulam:* Between whom there is no more likeneſs, then there was between St. *George* and the *Waggoner.* P. 97.

He ſays that Mr. *Hobbs was once his Amanuenſis; that from thence he has retein'd very much of him: that he has Studied his manner of turning things: that he juſt expreſſes himſelf in that way of Allegory, wherein the other excell'd: and that he is in Truth a very remaine of my Lord Bacon.* This, Sir, is his opinion: but how far from being True, let any P. 97. 98.

man judg, that has but taſted of their Writings. I ſcarce know two men in the World, that have more different colors of Speech, then theſe two great Wits: The Lord *Bacon* ſhort, alluſive, and abounding with Metaphors: Mr. *Hobbs* round, cloſe, ſparing of ſimilitudes: but ever extraordinary decent in them. The one's way of reas'ning, proceeds on particulars, and pleaſant images, only ſuggeſting new ways of experimenting, without any pretence to the *Mathematicks*. The other's bold, reſolv'd, ſetled upon general concluſions,

ſions, and in them, if we will believe his *Friend, Dogmatical.*

But it is the *Royal Society*, to which he is moſt favourable, and that he may ſhew himſelf a great Benefactor to their deſign, *he has beſtow'd Greſham Colledge on them.* Whereas, you know, Sir, they only hold their preſent meetings there, by the permiſſion of the *Profeſſors* of the Foundation of Sir *Thomas Greſham*, to whom that houſe does belong. We are beholding to him for this noble Bounty. But perhaps the *Citizens* of *London*, who are the overſeers *P.* 86.

ſeers of Sir *Thomas Greſham*'s Will, may take it ill at his hands, eſpecially having ſuch juſt ground to quarrel with him already: For he ſaid before, *that they are almoſt all Presbyterians or Phanaticks.*

He comes to deſcribe the *Weekly aſſemblies* of the *Royal Society*: and he does it in words becoming a Meeting of Natural Philoſophers. *The Uſher carries a great Silver Mace before the Preſident, Which is laid on the Cuſhion where he ſits: they have a large Hall, and a handſom Anti-chamber: the place where they Aſſemble is Wain-*

P. 88, 89, 90.

Wainſcotted: there is a long Table before the Chimny, ſeven or eight grey Chairs about it: ſome Benches behind, that are bare: the hindermoſt higher than the firſt: the Preſident ſits in a Chair with Arms: his back to the Chimny: holding a wooden Hammer in his hand, wherewith he ſometimes knocks the Table to make ſilence. Can you, Sir, indure to read all this ſtuff with any patience? I ſuffer'd his Tittle Tattle on *Rocheſter Bridg*, on the *Eternal Greeneſs* of the *Fields* of *Kent*, on *the Walls* of *Lincolns-Inn-Fields*, on the *Guild-Hall*, on the *Rancks* of *Trees* in *Moreſields*, and

and many more such pretty Philosophical Discourses: But is not this a shameful sign of his weakness, that he has insisted so long on such mean circumstances, while he was describing a subject, that might have yielded him so much noble matter for his Pen? And when the *Royal Society* it self is so careful, that such ceremonies should be just no more, then what are necessary to avoid confusion? What other Language should he have us'd then this, if he had been to inform the World of his own *Schole* at *Aurange*? Just so he should

ſhould have proceeded. He ſhould firſt have declar'd, whether the Room were Hung, or Wainſcotted: Next, whether the Maſter ſate with his back towards the Window, or the Chimny: then how many Seats there were for the Boys to ſit on: at laſt he ſhould have drawn himſelf in a majeſtick Chair, his *Ferula* in his hand, and the poor Scholars trembling for fear at every rap on the Table.

But all this is ſtill pardonable: he has been utterly miſtaken in the report of their main deſign. There are two things, that they have

have moſt induſtriouſly avoided, which he attributes to them: the one *is a dividing into parties, and Sects*; *and* the other, *a reliance on Books, for their intelligence of Nature.* He firſt ſays, that
P. 92. *they are not all guided by the authority of Gaſſendus, or Des Cartes*; but *that the Mathematicians are for Des Cartes, and the Men of General Learning for Gaſſendus.* Whereas neither of theſe two Men bear any ſway amongſt them: they are never nam'd there as Dictators over men's Reaſons; nor is there any extraordinary reference to their judgments.

He

He alſo aſſerts that *the Royal Society has appointed Lodgings, and eſtabliſh'd four thouſand Livres a year, on two Profeſſors, who ſhall read to them out of Authors, and that they have begun a Library for that purpoſe.* Whereas they have as yet no Library, but only a Repoſitory for their Inſtruments, and Rarities: they never intend a Profeſſorian Philoſophy, but declare againſt it: with Books they meddle not farther, then to ſee what Experiments have been try'd before: their Revenue they deſigne for *Operators*, and not for *Lecturers*. P. 87, 88.

I now pass over to his chief delight, the *Belles Lettres* of the *English*. He grants *our Stage to be handsome, the*
P. 167. *Musick tolerable*, better I suppose then that of the *Polack Gentleman*. But yet he says that *our Poets laugh at the*
P. 167. *Rules of Time, and Place: that all our Plays contain the*
P. 168. *Actions of Five and Twenty years: that we Marry a Prince in the first Act, and bring in his Son fighting in the Second, and his Grand-child in the Third.* But here, Sir, he has committed a greater disorder of time, then that, whereof he accuses our Stage: For he has confounded

founded the Reign of King *Charles the Second*, with that of Q. *Elizabeth*. 'Tis true, about an hundred years ago, the *Engliſh Poets* were not very exact in ſuch decencies: But no more then were the *Dramatiſts* of any other Countries. The *Engliſh* themſelves did laugh away ſuch abſurdities as ſoon as any, and for theſe laſt *Fifty* years, our Stage has been as Regular in thoſe Circumſtances, as the beſt in *Europe*. Seeing he thinks fit to upbraid our preſent Poets, with the errors of which their Predeceſſors were guilty ſo long ſince:

I might as justly impute the vile absurdities that are to be found in *Amadis de Gaul*, to *Monsieur de Corneille*, *de Scudery*, *de Chapelaine*, *de Voiture*, and the rest of the famous Moderne *French* Wits.

P. 168. He next blames the *meanness of the Humors which we represent*. And here, because he has thrust this occasion upon me, I will venture to make a short comparison between the *French Dramatical Poetry*, and *ours*. I doubt not, Sir, but I may do this with the leave of that *witty Nation*: For as long as I do not presume to slander

der their Manners (from which you ſee I have carefully forborn) I hope they will allow me to examine that which is but a matter of Wit, and delight: I will not enter into open defiance of them, on *Monſieur de Sorbiere's* account: but I intreat them to permit me only to try a civil Turnament with them in his *War of Letters*. I will therefore make no ſcruple to maintain that the *Engliſh* Plays ought to be preferr'd before the *French*. And to prove this, I will not inſiſt on an argument, which is plain to any obſerver, that the greateſt

eſt part of their moſt excellent pieces has been taken from the *Spaniard*: whereas the *Engliſh* have for the moſt part trodden in new ways of Invention. From hence I will not draw much advantage: though it may ſerve to balance that which he afterwards ſays of our
P. 169. Books, that *they are generally ſtoln out of other Authors.* But I will fetch the grounds of my perſwaſion, from the very nature, and uſe, of the Stage it ſelf. It is beyond all diſpute, that the true intention of ſuch Repreſentations, is, to give to mankind a Picture of themſelves; and

and thereby to make Virtue belov'd, Vice abhorr'd, and the little irregularities of mens tempers, call'd humors, expos'd to laughter. The Two first of these are the proper subjects of *Tragedy*, and *Tragi-Comedy*. And in these I will first try to shew, why our way ought to be preferr'd before theirs. The *French*, for the most part, take only one, or two Great Men, and chiefly insist on some one remarkable accident of their Story. To this end, they admit no more Persons, then will barely serve to adorn that: And they manage

nage all in Rhythme, with long Speeches, almoſt in the way of Dialogues, in making high Ideas of Honor, and in ſpeaking Noble things. The *Engliſh*, on the other ſide, make their chief Plot to conſiſt of a greater variety of Actions, and beſides the main deſign, add many other little contrivances. By this means, their Scenes are ſhorter, their Stage fuller, many more Perſons of different Humors are introduc'd. And in carrying on of this, they generally do only confine themſelves to blank Verſe. This is the difference.

rence. And hence the *Engliſh* have theſe advantages. By the liberty of Proſe, they render their Speech, and Pronuntiation, more natural, and are never put to make a contention between the Rhythm, and the Sence. By their underplots, they often change the minds of their Spectators: which is a mighty Benefit, ſeeing one of the greateſt Arts of Wit and perſuaſion, is the right ordering of Digreſſions. By their full Stage, they prevent men's being continually tyr'd with the ſame Objects: and ſo they make the Doctrine of the Scene to

be more lively, and diverting, then the precepts of Philosophers, or the grave delight of *Heroick Poetry*: which the *French Tragedies* do resemble. Nor is it sufficient to object against this, that it is undecent to thrust in men of mean condition, amongst the actions of *Princes*. For why should that misbecome the Stage, which is always found to be acted on the *True Theatre* of the World? There being no Court, which only consists of *Kings* and *Queens*, and *Counsellors* of *State*. Upon these accounts, Sir, in my weak judgment, the

French

French Drama ought to give place to the *Engliſh*, in the Tragical and lofty part of it. And now having obtain'd this, I ſuppoſe they will of their own accord reſigne the other excellence, and confeſs that we have far exceeded them in the repreſentation of different Humors. The Truth is, the *French* have alwayes ſeem'd almoſt aſham'd of the true *Comedy*: making it not much more then the ſubject of their *Farſes*: whereas the *Engliſh* Stage has ſo much abounded with it, that perhaps there is ſcarce any ſort of extrava-

gance of which the minds of men are capable, but they have in some measure expres'd. It is in *Comedies*, and not in *Solemn Histories*, that the *English* use to *relate the Speeches* of *Waggoners*, of *Fencers*, and of *Common Souldiers*. And this I dare assure *Monsieur de Sorbiere*, that if he had understood our Language, he might have seen himself in all his shapes, as a *vain Traveller*, an *empty Politician*, an *insolent Pedant*, and an *idle pretender to Learning*. But though he was not in a condition of taking advice from our Stage, for the correcting

recting of his own Vices, yet methinks he might thereby have rectify'd his judgment about ours: he might well have concluded, that the *Engliſh temper*, *is not ſo univerſally heavy and dumpiſh*, when he beheld their Theatres, to be the gayeſt, and merrieſt in *Europe*.

Concerning the *Engliſh Eloquence*, he bravely declares, that *all their Sermons in the Pulpit, and Pleadings at the Bar, conſiſt of nothing but mean pedantry.* The cenſure is bold, eſpecially from a man that was ſo far from underſtanding our lan- *P* 168, 169.

guage, that he scarce knew,
P. 169. *Whether we move our lips, or no, when we speak.* But to shew him, that we can better judge of *Monsieur de Sorbier's Eloquence*, I must tell him, that the *Muses* and *Parnassus* are almost whipt out of our very Scholes: That there are many hundreds of *Lawyers* and *Preachers* in *England*, who have long known how to contemn such delicacies of his stile. I will only give one instance for all. I believe, he could scarce have Brib'd any Scriveners Clerk, to describe *Hatfield* as he has done, and so to conclude,

That

That the Fiſhes in the Ponds did often leap out of the water into the air, to behold, and to delight themſelves with the beauties of that place. P. 158.

I will not attempt to defend the *Ornaments*, or the *Copiouſneſs of our Language*, againſt one that *is utterly ignorant of it.* But to ſhew how plentiful it is, I will only repeat an obſervation, which the *Earl* of *Clarendon* has made; That there is ſcarce any Language in the world, which can properly ſignifie one Engliſh expreſſion, and that is *Good Nature.* Though *Monſieur de Sorbiere*

will not allow the *Noble Author* of this *Note, to have any skill in Grammar Learning*: Yet he must pardon me, if I still believe the observation to be true: At least, I assure you, Sir, that after all my search, I cannot find any one word in his *Book*, which might incline me to think otherwise.

But I will be content to lay the whole authority of his judgement in matters of Wit, and Elegance, on what he sayes concerning the *English Books*. He affirms, *That they are only impudent thefts out of others, without citing their Authors, and*

P. 168, 169.

and that they contain nothing, but ill Rhapſodies of matter, worſe put together. And here, Sir, I will for once do him a courteſie. I will ſuppoſe him not to have taken this one character of us, from the *Soldier*, the *Zealander*, the *Puritans*, or the *Rabble* of the *Streets*: I will grant he might have taken an ill conceit of our writings, before he came over, from the uſual judgement, which the Southern wits of the world, are wont to paſſe on the wit of all Northern Countries. 'Tis true indeed, I think the *French*, and the *Italians* would ſcarce be ſo unneigh-

bourly, as to assert, that *all our Authors are Thievish Pedants.* That is *Monsieur de Sorbier*'s own addition, but yet they generally agree, that there is scarce any thing of late written, that is worth looking upon, but in their own Languages. The *Italians* did at first indeavour to have it thought, that all matters of Elegance, had never yet pass'd over the *Alps:* but being soon overwhelm'd by Number, they were content to admit the *French*, and the *Spaniards*, into some share of the honour. But they all three still maintain this united opinion,

nion, that all wit is to be ſought for no where but amongſt themſelves: It is their eſtabliſh'd Rule, that good ſence has alwayes kept neer the warm Sun, and ſcarce ever yet dar'd to come farther than the forty ninth degree Northward. This, Sir, is a pretty imagination of theirs; to think they have confin'd all *Art* to a *Geographical Circle*, and to fancy that it is there ſo charm'd, as not to be able to go out of the bounds which they have ſet it. It were certainly an eaſy and a pleaſant work to confute this arrogant con-

conception, by particular examples: It might quickly be shewn; that *England*, *Germany*, *Holland*, nay, even *Denmark*, and *Scotland*, have produc'd very many men, who may justly come into competition with the best of these Southern wits, in the Advancement of the true Arts of life, in all the works of solid reason, nay, even in the lighter studies of ornament and humanity. And, to speak particularly of *England*, there might be a whole *Volume* compos'd in comparing the Chastity, the newness, the vigour of many

ny of our *Engliſh* Fancies, with the corrupt, and the ſwelling Metaphors, wherewith ſome of our Neighbors, who moſt admire themſelves do ſtill adorn their Books. But this, Sir, will require a larger diſcourſe than I intend to beſtow on *Monſieur de Sorbiere.* I am able to diſpatch him in fewer words. For I wonder how, of all men living, it could enter into his thoughts, *To condemn in groſſe the Engliſh Writings*, when the beſt courſe that he has taken to make himſelf conſider'd as a Writer, was the

the *Translation* of an *English Author.*

But I beg your leave, Sir, that I may briefly add, That in the first Restoration of Learning, the *English* began to write well, as soon as any, the *Italians* only excepted: and that if we may ghesse by what we see of the *Italians* at this day, the *English* have continued to write well, longer than they. Sir *Thomas Moore* was contemporary with *Erasmus*, and though *he was a man of the Law too*, yet he yielded not much to that incomparable man, in the plenty of his invention, or the

the Maſculine eaſineſs of his ſtile. And ever ſince that time down to this (if we may take a meaſure of the *Engliſh*, by what *Tully* ſays of the *Romans*, in their moſt flouriſhing condition, that *they had ſcarce above one excellent Poet or Orator in an Age*) we may make a very advantagious computation, for the honour of our Country. We have at this preſent, as many Maſters of true and real Wit, as ever *Greece* produc'd in one Age, whoſe Names though I conceal, yet poſterity ſhall declare. We have had many admirable

rable *Geniuſes* in *Poetry*, who have handled moſt of the antient and modern ſubjects of fancy, with wonderful ſucceſs. We can name many faithful and diligent *Hiſtorians*, ſuch as never ſtrove to *frame a*
P. 185, 186. *Romance out of every ſtory*, *that they manag'd.* And the number of theſe will be ſhortly increas'd by the labours of *a great man*, from whom we hope to receive the *Hiſtory* of our late Wars, a ſubject fit for the pen of a *Privy Counſellor to Kings*, who had himſelf a great ſhare in the conduct of theſe affairs which he is

to

to relate. Our *Mathematicians* we may almoſt equal to thoſe of all *Europe* beſides: Our *Phyſicians* have long been applauded by all the Learned world; and certainly their *Renowned Colledge* at *London* deſerv'd to have bin mentioned, as well as the *Fencers* at the *Red-Bul.* Our famous *Divines* have been innumerable, as the *Dutchmen* may witneſs, who, in ſome of their Theologicall Treatiſes, have bin as bold with the *Engliſh Sermons*, as with our Fiſhing, and their robberies have been ſo manifeſt, that our Church ought

ought to have Repriſals againſt them as well as our Merchants. We have had many *Philoſophers*, of a ſtrong, vigorous, and forcible judgment, of happy and laborious hands, of a ſincere, a modeſt, a ſolid, an unaffected expreſſion; ſuch who have not thought it enough to ſet up for Philoſophers, only to have got a large ſtock of fine words, and to have inſinuated into the acquaintance of ſome of the great Philoſophers of the Age. And above all, we have one ſmall Book, which we dare oppoſe to all the Trea-

Treaſures of the *Eaſtern*, and *Weſtern* Languages. It is that which was written by our Late *King*, and *Martyr*: Whoſe Majeſtical ſtile, and Divine Conceptions, have not only moved all his Readers to admire his Eloquence, but inclin'd ſome of the worſt of his enemies, to relent their Cruelty towards him.

After all theſe ſigns of his excellent judgment, and generous mind, there ſtill Sir, remains that which he has given of his *good Palat*, *For he has boldly determin'd the controverſie, that had long depended in all the Kitchings of*

of England, *and* France, *which is the best way of eating Chines of Beef, and Mutton, or Bisques and Potages.* This, I confesse, was a matter fit to be decided by that *Historian*, *Critick*, *Mathematician*, *Orator*, and *Physitian*, Who had *Travell'd throughout the world to acquaint himself with all the Learned men of all countries, and to push on all Sciences to perfection.* He has here indeed behav'd himself like the true, natural, and experimental Philosopher, whose businesse it is to take in all manner of observations, that can be

be got from the Senſes. You ſee, Sir, how fairly I treat him, I allow the very Criticiſms of his appetite to be a part of his Philoſophy; and I look upon his affection to *Fricacies* before *whole Joynts*, to proceed from his love to the Doctrine of *Atoms*, before that of the two great ſtanding diſhes of *Matter* and *Form*. But yet I muſt tell him, that perhaps this Rigid condemning of the *Engliſh Cookery*, did not ſo well ſuit with his belov'd Title of *Sceptick*. According to the lawes of that profeſſion, he ſhould firſt have long debated

debated whether there be any taſt, or no; whether the ſteam of a pot be only a fancy, or a real thing; whether the Kitchin fire has indeed the good qualities of Roſting, and Boiling, or whether it be only an appearance. This had bin a diſpute more becomming a *Sceptick*, then thus to conclude Dogmatically on all the *Intrigues* of *Hant gouſts*; and to raiſe an endleſſe ſpeculative quarrel between thoſe that had bin hitherto peaceful and practical *Sects*, the *Haſhes*, and the *Surloiners*.

You

You may now, Sir, perhaps expect, that I ſhould make ſome Compariſon between the *French Dyet* and the *Engliſh*. It were, I confeſs, a pleaſant, and a weighty argument. But I am reſolv'd to paſſe it over: not that I think we have the worſt of the cauſe; but for a particular reaſon of my own. It is that *Monſieur de Sorbiere* may ſtill remain in his error; For as long as he is ignorant that there is any good *Houſe Keeping* in *England*, we are like to have no more of his company. Yet I cannot but ſay to the advantage of *Boil'd Beef*

Beef and *Roſt*, that the *Engliſh* have the ſame ſincerity in their *Dyet*, which they have in their *Manners*: and as they have leſs mixture in their *Diſhes*, ſo they have leſs ſophiſticate compoſitions in their *hearts*, than the people of ſome other *Nations*.

But now, Sir, I confeſſe he has quite tyr'd my hand, and I am almoſt as much aſham'd to behold this heap of his vanities ariſe to ſuch a Bulk, as he ought to be, that he has given me this occaſion to collect them; I will therefore in few words come to an iſſue with him:

him: I will ſatisfie him in the requeſt which he makes to his Reader. I am content *to conclude from theſe his three moneths travells, what kind of Obſervations he has made in the world theſe thirty years.* This, Sir, is his own deſire, and I obey him. But then I know not how he will be able to avoid the imputation of thoſe Crimes with which he has ſo often ſlandered the *Engliſh*, of being a *Doe-little*, an *Idle*, a *Lazy*, and a *Uſeleſs* Perſon. The deſcription of his *Voyage into England* is not yet come to my hands: but if it be of

the ſame thread with this, he had bin much better imploy'd, if he had only imitated the *Roman Emperours* journey thither, and *gone to gather Cockle-ſhells on that ſhore.* If he has any *friends amongſt all the learned men of Europe, that were once his familiars*, they would do well to adviſe him what weight his mind will bear: he is himſelf in the right, when he acknowledges, *Ep. Ded.* that *theſe matters of State, Characters of Nations, deſcriptions of Governments, Churches, and Courts, are far above the weakneſs of his Spirit.* But yet the

Mans

Mans abilities are not wholy to be discourag'd; he may still prove a tolerable good flatterer of his Patrons: he may bring in his *Vostre Tres Humble*, artificially enough in the end of an empty Letter of complements: he may serve to commend Philosophers when they are dead: or (to conclude with his own dear Epithete) he may make a sufficient *Trumpeter* in the Common-wealth of Learning. And in truth he has behav'd himself, in this *account of his Voyage*, like a true *Trumpeter*; for *Trumpeters*, when they are

ſent into forein Armies or Countries, are alwayes blinded on purpoſe that they might not be able to give any certain intelligence, of the places through which they paſs'd.

And now, Sir, having diſmiſs'd the *Hiſtoriographer Royal*, that I may ſpeedily put an end to your trouble, I will only in few words apply my ſpeech to your ſelf. You may perhaps remember, that we have ſometimes debated together, what place and time of all the paſt, or preſent, we would have choſen to live in, if

our

our fates had bin at our own diſpoſal; and in that diſcourſe, inſtead of *deſiring to have bin born in China*, we both agreed, that *Rome*, in the *Reign* of *Auguſtus*, was to be preferr'd before all others. The prerogatives of that time were very many: That *City* was then become the eſtabliſh'd ſeat of the *Empire* of the World: that *Emperour* had the good fortune to ſucceed a long Civil War: the minds of all men were eaſily compos'd into obedience by the remembrance of their paſt misfortunes: the Arts of Wit, Reaſon,

and delight were in their higheſt perfection: the Court was the place of reſort for all the Lovers of Generous Knowledge: and ſuch was the freedome of their manners, that *Virgil*, *Horace*, and *Varius*, were admitted into the Privacies, and Friendſhip, of *Agrippa*, *Mecœnas*, and *Auguſtus*. Beyond this we could fancy nothing pleaſanter to a Philoſophical mind; which was reſolv'd to live according to the Convenience, and Rules of Nature: ſeeing it might there have injoy'd at once all the varieties of an Active

ctive Life, and all the Quiet, and Peace, of a Retir'd.

This, Sir, was then our opinion: But it was before the *Kings Return.* For ſince that bleſſed time, the condition of our own Countrey appears to me to be ſuch, that we need not ſearch into ancient *Hiſtory* for a real Idea of happineſſe. 'Tis true that *England* is not the ſeat of the Empire of the World: But it may be of that which confines the World it ſelf, the Ocean: To this Dominion our Nation is in-

vited by the Scituation of our Shores, the Inclination of our People, and the Genius of a Vigorous and Skilful *Prince*. The time wherein we live is upon the Recovery of an Universal Peace; a Peace eſtabliſh'd on the two ſureſt Foundations of Fear, and Love: a Peace that was accompliſh'd without Proſcriptions, and even without the Ruine of thoſe that reſiſted it: a Peace that was produc'd by Peaceful Arts, though it was by the Conduct of an Army. The Footſteps of the late Dreadful War

are

are not only vaniſh'd from our Eyes, but now almoſt from our Thoughts. If any thing of it ſtill remains, it is only the good Effect which it had on our Countrey, the Induſtry that was excited by it, and the Wiſdome which ſuch Woful Experience has taught us. The Government which we injoy, is juſtly compos'd of a ſufficient, Liberty and Reſtraint. And though it may be ſuſpected in a querulous and diſcontented Age, a little to incline the People to Diſobedience; yet in a calme and a ſecure

Time (such as this at present) it serves admirably well to breed a Generous, an Honourable, and Invincible Spirit. The temper of the *English* is Free, Modest, Sincere, Kind, hard to be provok'd: if they are not so talkative as others, yet they are more carefull of what they speak: if they are thought, by some of their Neighbours, to be a little defective in the gentleness, and the pliableness of their humour; yet that want is abundantly supplied, by their firme and their Masculine Virtues: and perhaps

haps the ſame Obſervation may be found true in Men, which is in Mettals, that thoſe of the Strongeſt, and the Nobleſt Subſtance, are hardeſt to be poliſht. The Arts that now prevail amongſt us, are not only all the Uſefull Sciences of Antiquity, but moſt eſpecially all the late Diſcoveries of this Age in the real Knowledge of Mankind, and Nature. For the improvement of this kind of Light, the *Engliſh* Diſpoſition is of all others the fitteſt. And an Univerſal Zeal towards the Advancement of

of ſuch Deſigns, has not only overſpread our *Court* and *Univerſities*; but the Shops of our Mechanicks, the Fields of our Gentlemen, the Cottages of our Farmers, and the Ships of our Merchants. To all this, Sir, may be added the Profeſſion of ſuch a *Religion*, and the Diſcipline of ſuch a *Church*, which an impartial Philoſopher would chuſe: which by falling with the *Throne*, and by riſing with it again, has given evident ſigne, how conſiſtent it is with the Laws of Humane Society, and how

how neerly its Intereſt is united with the Proſperity of our Countrey.

'Tis true indeed that after all theſe advantages, there may be ſome room ſtill left for future amendments, in the Union of our Minds, the Smoothneſs of our Manners, and the Beauty of our Buildings. This laſt was the peculiar Honour of *Auguſtus*, who is ſaid *to have found Rome of Brick, and to have left it of Marble.* In this kind too we every day behold a wonderful Progreſs, by the Powerful

ful Influence of a *Royal Example* : and the Fishes in the *Thames* have as much reason as those at *Hatfield*, to leap out of the Water, to behold the New Buildings of *London* and *Westminster* : so that I may in general affirm, that never any Nation in the World has proceeded by swifter Degrees, to excel in Convenience and Magnificence. But whatever is to be added in this, or any other such way, we can never receive it from the petulant corrections of such vain Observers, as this whom I have here consider'd

ſider'd. No, Sir, we are to expect it from the many Noble and Practical *Engliſh* Wits of this Age: and chiefly from your ſelf. For you muſt give me leave, Sir, to preſage, that to you your Country is to owe very much of its Ornament, as well as Experimental Knowledge, its Reputation and indeed all the Living, and Beneficial Arts, the enlargement of their Bounds. This, Sir, I know will offend your modeſty; but he is an ill *Engliſhman*, who would not have ſaid as much

much as this, when your Name was mentioned: which if I had omitted, I had been almoſt as injurious to our Nation, as this very *Traveller* whom I cenſure: for as he was unjuſt in aggravating the faults, ſo I my ſelf had been, in concealing one of the principal glories of *England.*

I beg of you now, Sir, only to permit me to conclude with ſome Apology for my ſelf. You may, perhaps, wonder all this while to ſee me undertake ſuch

ſuch an argument, and to proſecute it in a manner, which may appear a little too ſharp for your eye, or my pen. You know, Sir, that I am an enemy to all manner of Controverſies, that I hate Contention, though in matters of the greateſt concernment, and that I had much rather defend, than accuſe. To this I can therefore only reply, for my excuſe, that this *Letter* may not ſo properly be call'd an *Accuſation*, as a *Defence*: For though I have confuted the ſawcineſs of one particular *Man*, yet

yet I have pleaded for a *Great*, a *Valiant*, and a *Vertuous* People.

Sir, I am

Your moſt Humble and

Affectionate Servant,

THO. SPRAT.